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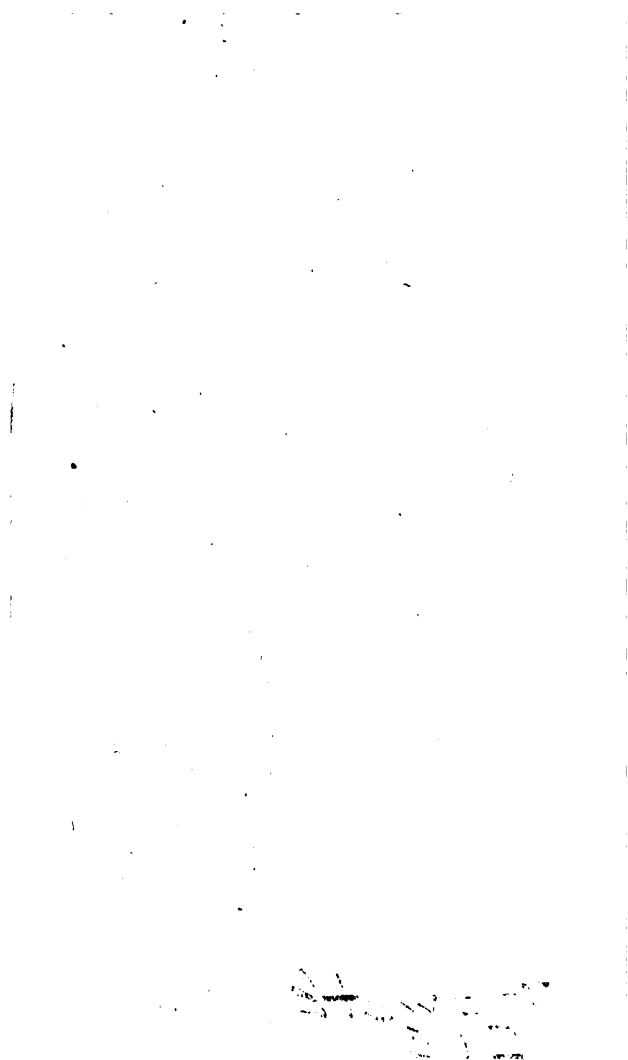
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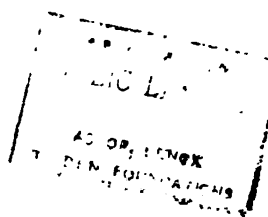














Hilman

1840

*Edw. M. Stewart*

**JOURNAL**  
OF  
A RESIDENCE  
IN THE  
**SANDWICH ISLANDS,**

DURING THE  
YEARS 1823, 1824, AND 1825:

INCLUDING

DESCRIPTIONS OF THE NATURAL SCENERY, AND REMARKS ON  
THE MANNERS AND CUSTOMS OF THE INHABITANTS; AN  
ACCOUNT OF LORD BYRON'S VISIT IN THE BRITISH  
FRIGATE BLONDE, AND AN EXCURSION TO THE  
GREAT VOLCANO OF KIRAUUA IN HAWAII.

BY C. S. STEWART,  
LATE MISSIONARY AT THE SANDWICH ISLANDS.

IN TWO VOLUMES.

VOL. I.

THIRD EDITION,

CORRECTED AND ENLARGED;

WITH AN INTRODUCTION AND NOTES,

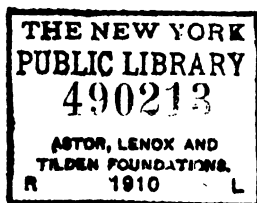
BY REV. WILLIAM ELLIS,

FROM THE FIRST LONDON EDITION.

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**Your sincere Friend,**

**CHARLES SAMUEL STEWART.**





## ADVERTISEMENT.

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IN leaving the United States for the Sandwich Islands, I bade farewell, as I then thought, to my country for ever; and felt it a duty to transmit to those most deeply interested in my destiny, a minute account of the scenes and events of a voluntary exile. With this view, the following Journal was addressed to the lady of J. M. Bowers, Esquire, of Bowerstown, Otsego, New York, in the expectation of its being read by other family connections and personal friends.

In the number of the last was the Rev. Dr. Green, during whose Presidency of the College of New Jersey, I had the privilege of being a student at Nassau Hall; and to whose ministry of the

Gospel, in the grace of God, I trace the origin of the principles and affections which resulted in my becoming a Missionary to the heathen. By this gentleman, extracts from the manuscript were introduced into the pages of the *Christian Advocate of Philadelphia*; others appeared in the *Herald of the American Board of Commissioners for Foreign Missions*, at Boston; and both gave rise to various and repeated applications, on my arrival in America, for the publication of the whole in a connected form.

It was believed, that a record of facts and circumstances, made, at the time of their occurrence, for the gratification of private friends only; and necessarily unfolding the motives, feelings, pursuits, and success of those engaged in the Missionary enterprise, would have a salutary influence. To prepare a document of the kind for the public eye, so as to guard, on the one

hand, against an obtrusion of points too private and personal for general perusal; and, on the other, against an obliteration so fastidious, as to take from the work its original and appropriate character, I foresaw must prove a delicate task. But the prospect of an advantage, however slight, to a cause to which I have devoted my life, has been sufficient to induce the experiment.

The original manuscript was written under every disadvantage of place and circumstances; and its highest pretension was that of a true delineation of scenes and characters, as they passed before me: in assuming a printed form, it can prefer no other claim. The only alteration I have made, in a hasty and interrupted revisal of the original, is that of collecting, in some cases, under a single date, remarks and facts upon the same subject found under several; and, in one or two instances only, that of adding, from other

memoranda, matter never transmitted to America, the introduction of which became necessary for the elucidation of points which otherwise could be but imperfectly understood.

Trusting to the kindness of my readers, on the point which has given me most anxiety—the extent of erasure desirable,—without other apology than the explanation given, I cheerfully place the volume in their hands.

*New York, January 1, 1828.*

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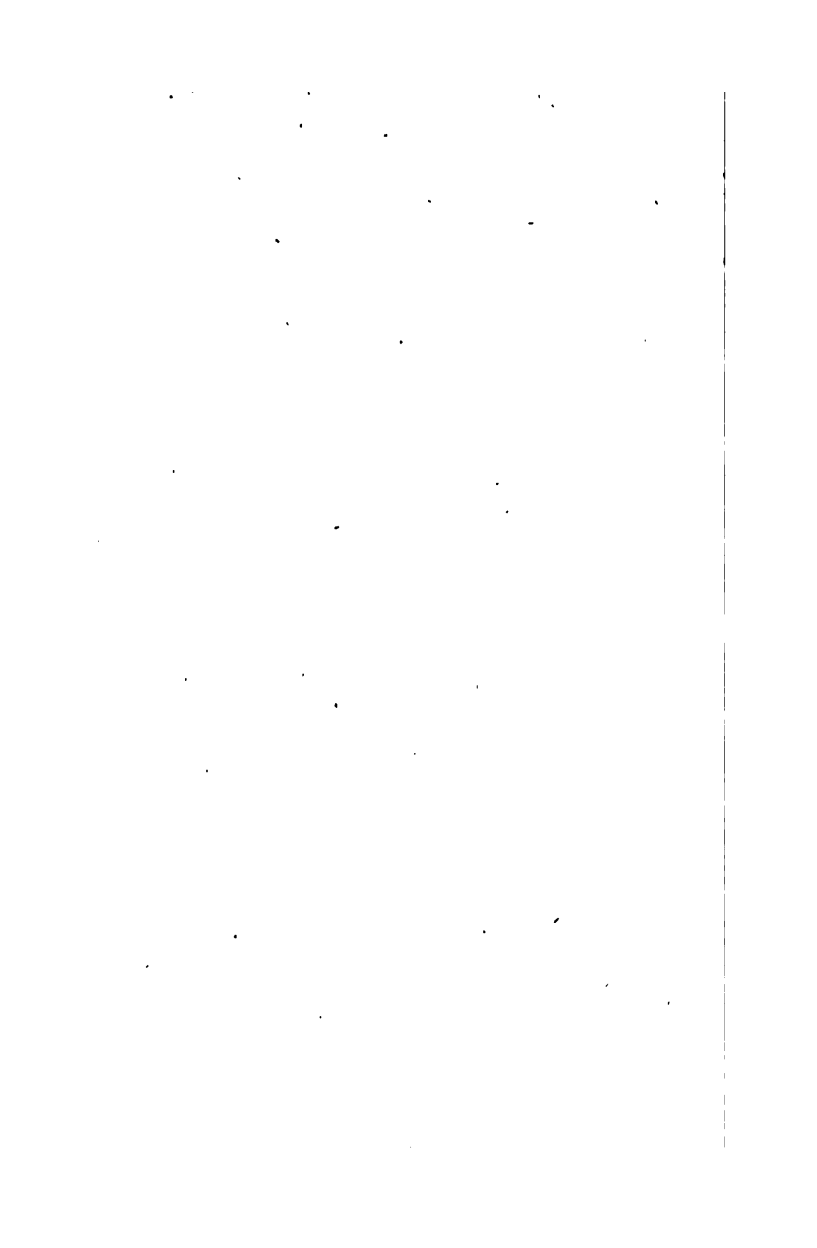
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## INTRODUCTION.

FROM THE LONDON EDITION.

IN the course of the last eight or nine years, public attention, in Europe and America, has been frequently directed to the SANDWICH ISLANDS. The demolition of the ancient temples—the destruction of the idols—the renunciation of the national religion in 1819, and the establishment of a Christian Mission among them early in the following year, were events remarkable and important, in the estimation of all who take an interest in the propagation of Christianity throughout the world. The discovery of vast numbers of sperm whales, first in the Northern Pacific, and afterwards on the coast of Japan, has occasioned an increase of the shipping accustomed to resort for repairs and refreshments to the Sandwich Islands, to so great a degree, that instead of a few uncertain calls, not less than one hundred vessels touch at the Islands in the course of a year. The visits they have received from Capts. De Freycinet, Vassellien, and Kotzebue, in the French and Russian ships of discovery, which have recently traversed the Pacific, together with the more subsequent ones of Lord Byron and Capt. Jones in British and American vessels of war—the peculiar facilities afforded by their local situation, to the important and growing commerce which the establishment of the South American states has now opened between the western shores of the new continent, and the eastern parts of India and China—have naturally attracted the attention of Europe and America, and probably rendered a settlement among these

interesting Islands an object of desire with more than one maritime power of the present day.

In addition to these circumstances, a project so bold and patriotic as that of the Rulers of a people, with whom we had been accustomed only to associate ideas of all that was degrading in ignorance, and ferocious in savage life, traversing a distance greater than half the circumference of our globe, in order to visit and behold for themselves a country whose fame had long reached their distant and isolated shores,—with the sincere desire to improve the condition of a nation, which Providence had committed to their government and care,—justly attracted no ordinary attention. The dignified propriety of their manners, and the mild benevolence of their dispositions, were not less agreeable, than their complexion, language, native costume, and the varied productions of their country, which they brought, were curious and strange. The interest produced by their visit was evinced in the general sympathy awakened by their illness and death, and by the apprehension, almost universally entertained, that suspicion would arise in the minds of the affectionate people whom they had left behind, that they had fallen victims to some unfair treatment in England, and, perhaps, had suffered in revenge for the death of Capt. Cook, who had been murdered, half a century before, on their own shores. The costly and delicate respect shown by the British government to the bereaved nation; in despatching the Blonde frigate, commanded by a nobleman, to convey the bodies of the King and Queen, that they might be deposited in the sepulchres of their ancestors, and that the nation might have the melancholy satisfaction of paying the last tribute of affection to the remains of their departed rulers, tended in no small degree to give a salutary direction to the sensations to which their sudden decease had given birth.

These combined circumstances have secured to the Sandwich Islands a greater degree of attention, than had been manifested since the announcement of their discovery, or the publication of those fascinating accounts of their natural beauty, and the interesting circumstances of their inhabitants, which were at that period given to the public.

The pleasing, and in many instances decisive change that has taken place in the moral and religious state of the people, is by no means the least important circumstance connected with the Sandwich Islands. It has furnished occasion for grateful acknowledgments to Almighty God, from all who duly appreciate the benefits conferred by our holy religion on any nation by which it is received, whether barbarous or civilized. It has afforded fresh encouragement to all interested or engaged in its propagation throughout the world, and has augmented the evidence already possessed, of the adaptation of Christianity to improve the condition of mankind, and its tendency to elevate their intellectual and moral character, and to ameliorate their present condition, whilst it inspires them with the hopes of immortality.

The recent publication of the narrative of the Blonde's voyage, and some other works relating to the Sandwich Islands, together with the various letters and journals which have, at intervals, appeared in several literary and religious periodicals, have sustained in a great degree the interest in those Islands, which the preceding events inspired.

The writer of the following sheets is one of a small body of Missionaries from America, who were led to those Islands, for the purpose of attempting to communicate to the unenlightened minds of the inhabitants the principles of human knowledge and inspired truth.

\* \* \* \* \*

After the ample details already noticed respecting the Sandwich Islands, any further accounts might appear superfluous; but during the period of Mr. Stewart's residence there, events transpired, of deeper interest and higher importance, than those that had happened in any former period of their history. Of these, so far as they came under his own observation, Mr. Stewart has given a faithful account; and though many of the details necessarily resemble those on the same subjects, contained in the Voyage of the Blonde, and the Tour of Hawaii, yet it will not, perhaps, be uninteresting to combine the narratives given on the other side of the Atlantic, with those which have already appeared in our own country. Much, however, of the matter contained in Mr. Stewart's volume is entirely new; and his letters respecting the Sandwich Island Mission,\* which have appeared in the Appendix to Mr. Orme's Defence of the Missions in the Pacific, are so clear and satisfactory, that they must have pre-disposed all by whom they have been read, to feel interested in the perusal of whatever, in connexion with these Islands, may proceed from his pen.

\* \* \* \* \*

Respecting the establishment of the first permanent mission in Hawaii and Maui; the conversion, baptism, and death of Keopuolani, the first Hawaiian convert; the first admission of natives to the Christian church; the remarkable and general attention paid to instruction; the character of the present young prince and princess of the Sandwich Islands; the determination of the late King to visit Great Britain; the flagrant outrages of several Europeans, who have visited the Islands; the first intelligence received by the natives of the

\* In answer to the London Quarterly Review, and copied from the Boston Daily Advertiser.

death of the King and Queen ; the arrival of the bodies of the deceased sovereign and his consort ; the honourable conduct of Lord Byron ; the circumstances connected with the visit of the Blonde ; and the eruption of the great volcano, which took place during an excursion, which, in company with Lord Byron and a party of officers and gentlemen from the Blonde, he made to this grand and stupendous natural phenomenon ;—Mr. Stewart has furnished a mass of information that cannot fail to be deeply interesting.

The progress of Christianity among the people, and their gradual improvement in morality, intelligence, and civilization, have not been less decisive and encouraging since the departure of Mr. Stewart, than they were during his residence in the Islands. Since his return, the instruction of the inhabitants has produced so rapid an advancement in the acquisition of useful knowledge, as to awaken feelings of astonishment and delight. On the island of Maui, in the year 1826, not less than eight thousand scholars received instruction in the schools ; and it was presumed, that, with a larger supply of books, the number might be increased. Forty schools existed in Hawaii ; and the Missionaries, in writing to America, express their conviction, that had they the means of extending their schools, 10,000 might, in the course of the year, be taught to read with facility and correctness the word of God, in their own language. Early in the same year, sixty-nine schools, containing between two and three thousand scholars, attended a public examination at Honoruru. And during the preceding year, 1825, 78,400 spelling books and tracts had issued from the press. In January, 1827, the schools in the same island contained 8303 scholars. The translation of the Gospel by Matthew was finished about the same time, and, having been revised by the Missionaries, was

sent to America, where it will probably be printed by the American Bible Society, and forwarded to the Islands; 20,000 copies of which, it is estimated, may be advantageously distributed among the people of Hawaii alone.

The progress of a work so decisive in its nature, and so extensive in its influence, affecting not only the religious, civil, and political institutions of the people, but changing entirely the principles and habits which had heretofore marked their intercourse with those by whom they were occasionally or periodically visited, would, it was natural to expect, be branded with opprobrium, and resisted with virulence, by those whose interests it would oppose, and whose inclinations it would restrain. This has been the case; and, indeed, had it not been so, the moral change that has taken place in these Islands, would have wanted one of the strongest demonstrations of that unequivocal origin and character under which it now appears before the world. Some account of the nature and causes of the opposition to that process, which is now rapidly transforming the face of Hawaiian society, will be met with in the following sheets. Numerous additional instances might be cited, were it necessary, to show the influence of Missionary efforts in restraining the vices, and proportionably diminishing the miseries, of the people. But I am convinced, that those recorded in Mr. Stewart's volume, with others already before the public, will be sufficient to remove whatever erroneous impressions may have hereby been made, from any minds open to conviction, and influenced in reference to Missionary efforts, only by the simple declarations of honest truth. I was recently informed by an officer, who, in his Majesty's ship Cornwallis, visited Hawaii some few years ago, that not less than 400 females came on board the vessel, on the night of her anchoring in one of the harbours; but

such is the change since that time, that when the *Blonde* arrived, not one female ascended her sides. Yet so violent has the opposition been in the Islands, that the persons and the lives of the Missionaries have only been safe under the protection of bodies of armed natives, by whom their dwellings have been surrounded and defended.

The most injurious misrepresentations have also been circulated both in England and America, by those from whom better things might have been expected ; and it is greatly to be regretted, that a leading literary journal,\* in our own metropolis, should have so far indulged its prejudices, as even to hazard its claim to public confidence in the correctness of its communications, by giving its authority as the verification of a document, bearing the marks of improbability and self-refutation on the very front of its assertions. It will be evident that I refer to the fabricated Letter from Boki, the chief, and which appeared in the beginning of 1837. Convinced, as soon as I saw the Letter, that it had not been written by the individual whose name was appended to it, I communicated to the Editor my reasons for believing he had been mistaken, at least, in supposing it genuine. In the following number I received a public reply, asserting, "that the Letter certainly did come from the Sandwich Islands," (which I had never questioned,) and stating at the same time, "that its genuineness neither has been, nor is, doubted either by the officer of the *Blonde* who received it, or by his Captain." This statement being at entire variance with a communication I had received from Lord Byron personally, I wrote to ask his Lordship's opinion, and received shortly afterwards, in reference to that part of my letter, the following reply :—

\* London Quarterly Review.



"You ask my opinion respecting the Letter said to be written by our friend Boki, and signed with his name. I have no hesitation in saying, that I do not believe Boki either wrote or dictated that Letter. It is not his manner of expressing himself, and you are aware that he can scarcely form his letters. I do not mean to say, that the Letter *did not come from the Islands*, but it certainly was manufactured by some other person."

This answer, which his Lordship has so obligingly returned, is decisive, and shews most distinctly the snare into which the Editor of the Quarterly Review has fallen on this point, as well as on other matters in relation to the Sandwich Islands. I should not have alluded to these facts, but from the connexion in which they stand with this volume; and from the republication of the supposititious Letter from the Islands in other periodicals, and the daily papers, and the extensive circulation thus given to it through the country. It is, therefore, an act of justice to give the public the means of correcting any erroneous opinion which may have been formed; although, to every unprejudiced mind, the Letter itself would convey an antidote to the poison it was designed to instil.

W. ELLIS.

*Hoxton College, April 2, 1828.*

## CHAPTER I.

### HISTORICAL SKETCH OF THE SANDWICH ISLANDS.

THE Sandwich Islands are situated in the North Pacific Ocean, between 18 deg. 50 min. and 22 deg. 20 min. north latitude, and between 154 deg. 53 min. and 160 deg. 15 min. west longitude, from Greenwich. They are about 2600 miles distant from the coast of Mexico on the East—about 5000 from the shores of China on the West—and 2700 from the Society Islands on the South.

The Islands are ten in number, stretching, as may be seen from the chart, in a flattened curve, E. S. E. and W. N. W. in the following order: HA-WAI-I, MAU-I, MO-RO-KINI, TA-HU-RA-WE, RANAI, MO-RO-KAI, O-A-HU, TAU-AI, NI-HAU, and TAU-RA.

HA-WAI-I, the most southern and eastern Island, is the largest of the group. It is about ninety-seven miles long,—seventy-eight broad—covering a surface of 4000 square miles—and containing 85,000 inhabitants.

MAU-I lies N. W. from Hawaii, and is separated from it by a channel twenty-four miles wide. This island formed by two mountainous peninsulas, connected by a narrow neck of low land, is forty-eight miles long, and, at its greatest width, twenty-nine miles wide. It covers about 600 square miles, and is supposed to have a population of 20,000 people.

**MO-RO-KINI** is a barren rock, rising only fifteen or twenty feet above the level of the ocean, at a distance of four or five miles from the western shore of the southern peninsula of Maui. **TA-HU-RA-WE** lies in the same direction from Maui, six or eight miles beyond Morokini. It is only eleven miles long and eight broad, and has but few inhabitants.

**RA-NAI** is situated twenty miles N. W. from Tahurawe, and ten or twelve miles directly west from the northern peninsula of Maui. It is seventeen miles long and nine broad, covering about 110 square miles, with a population of two or three thousand.

**MO-RO-KAI** lies W. N. W. from Maui, and is separated from it by a channel ten miles wide. A passage of about the same width, divides it, on the south, from Ranai. Morokai is forty miles long, and seven broad—covering 170 square miles—and containing three or four thousand inhabitants.

**O-A-HU** lies twenty-seven miles N. W. from Morokai—is forty-six miles in length, and twenty-three in breadth—with a surface of 520 square miles, and a population of 20,000. It affords the best harbour in the group, and is the most fertile and beautiful of the Islands.

**TAU-AI** is seventy-five miles N. W. from Oahu. It is thirty-three miles long, and twenty-eight broad—covering 520 square miles—and has about 10,000 inhabitants.

**NI-HAU** lies S. W. from Tauai fifteen miles, and is twenty miles long, and seven broad. The number of its inhabitants is small. **TAU-RA**, situ-

ated seventeen miles s. w. of Nihau,—like Morokini—is an uninhabited rock, visited only for the eggs of sea-fowl, which frequent it in great numbers, and there hatch their young.

These islands were discovered in the year 1778, by Captain James Cook of the British navy; and from him, in honour of Earl Sandwich, then First Lord of the Admiralty, received the name by which they are at present designated. The tragical and lamented death of this celebrated navigator at Hawaii, in the succeeding year, caused their existence to be made known to the civilized world, with an excitement of feeling that deeply stamped the event on the public mind.

No foreign ship visited the group again, till the year 1786, when the ill-fated La Perouse touched at Maui; and about the same time two vessels, engaged in the trade of the North-west Coast, procured refreshments at the island of Oahu. These were early succeeded by several others; and, in 1792 and 1794, by the expedition under the command of Vancouver.

At the time of their discovery, the four principal islands, Hawaii, Maui, Oahu, and Tauai—were governed by separate and independent kings; but within the ten years preceding Vancouver's visit, TA-MEHA-MEHA, originally a chief of inferior rank, possessing only one or two districts in Hawaii,—a man of ambitious spirit, and great powers both of body and mind,—had by his talent and prowess not only secured to himself the sovereignty of his native Island, but was then pushing his conquests to the islands of Maui and Oahu. During the san-

guinary conflicts attending this usurpation, some of the chiefs, apprised by their intercourse with the few ships that had then been at the island, of the importance of guns and fire-arms, in a time of warfare ; and sensible of the superiority that would be given to the party who could gain the possession of a foreign vessel ; had made treacherous and violent attacks upon several traders, and, in one instance, were unhappily successful in seizing an American schooner, and in putting her crew to death.

Tamehameha, too wise not to perceive the bad policy of attempting, in this manner, to avail himself of the advantages of his visitors, adopted a course directly opposite ; and, by his unwearied kindness, and every pledge of friendship, endeavoured to secure their confidence and good will. This policy in an especial manner characterised his treatment of Vancouver ; and, in 1794 he formally ceded to this commander, as the representative of the British nation, the island of Hawaii, in expression of his respect for that government, and a desire to have the protection of its power. In return, Vancouver aided this chieftain in building a small vessel, which was of essential service in his future expeditions : and in the course of the succeeding year, by the death in battle of the king of Oahu, he became the uncontrolled master of the Windward Islands. The king of Tauai and Nihau, intimidated by the success and invincible power of Tamehameha, despatched an embassy to him, on this event, with a surrender of himself as a tributary prince ; and the supreme govern-

ment of the whole group became thus established in the hands of the conqueror.

This great political change, with the known kindness of the king to foreigners, opened the way to a safe and increasing intercourse with the American and European nations. The number of vessels, especially of American merchantmen, touching at the Sandwich Islands, soon became very considerable : and the discovery of the protected and excellent harbour of Honoruru, in the island of Oahu, which had escaped the vigilant search of Vancouver in his survey of the coast, caused them to become to ships in general, traversing the North Pacific, a place of resort for undergoing repairs—obtaining water and other refreshments.

Sandal wood—an article of value in the Chinese market—was discovered in the mountains of the different islands, and soon became the means on the part of Tamehameha of extensive commerce with foreigners. The articles of barter first given in exchange by traders were of the rudest kind—such as pieces of iron hoop, nails, coarse cloth, &c. &c. Then knives, hatchets and axes—guns, muskets, and ammunition—and eventually whole cargoes of rich American Chinese goods—and vessels of various sizes, from small schooners to brigs of upwards of a hundred tons burden.

By this intercourse with the inhabitants of other nations,—by the partial introduction among the chiefs, of European and Asiatic manufactures—by the erection of fortifications—and by the purchase, equipment, and management of ships—pro-

mise was given of, at least, a degree of future civilization.

Early in the present century, the natives began, occasionally, to enter into the service of foreign vessels as seamen, and in this manner several made their way to the United States. In this number was Obookiah—an individual whose name and character is now extensively known, and whose wanderings were made, in the wise providence of God, to result in consequences of unspeakable importance, not only to himself, but to his whole nation.

This lad arrived at the city of New-York in the year 1809; and, shortly afterwards, became an inmate of the family of the commander of the ship in which he made this voyage, at New-Haven, Connecticut. He was naturally of an observing and inquisitive mind; and the wide contrast, presented by a civilized and Christian people, with the ignorant and degraded idolaters of his own nation, made a deep impression upon him. Having learned the design of the extended edifices of Yale College, he frequently visited the grounds of that institution, and was at length discovered weeping at the entrance of one of the buildings. The cause of his tears was ascertained to be a sense of his own ignorance, and an anxious desire for instruction. A gentleman of intelligence and piety immediately received him as a private pupil. He made rapid advances in knowledge—became a sincere convert to Christianity—and, fired with zeal for the salvation of his countrymen, began to qualify himself to return to his native islands, for the

purpose of making known the existence of the only true God, and the redemption that is in Jesus Christ.

The character of Obookiah was early reported to the American Board of Commissioners for Foreign Missions—a society formed in the year 1810, for the propagation of the Gospel among the Heathen. This information led to the establishment of an institution at Cornwall, Connecticut—called the “Foreign Mission School”—for the education of pagan youth found on our shores, preparatory to their being returned, as teachers, to their respective countries. Here Obookiah was placed; and other Sandwich Islanders were found, and entered on the same foundation.

Among them was a young chief, George Tamoree, son of Taumuarii, the tributary king of Tauai. Eight or ten years previously, his father had sent him, when only nine years old, to America to be educated. The sea-captain who had charge of him had been provided by the king with the means of meeting the necessary expenditures, but dying suddenly, within the year of his arrival, without designating these funds, they were lost in the wreck of his own fortune. George, permitted to wander from a school at which he had been placed, enlisted in the naval service of the United States. On his discharge, at the close of the late war, he was discovered at the navy-yard at Charlestown, Massachusetts; identified as the son of Taumuarii; and removed to Cornwall for education.

Obookiah, unhappily, as was thought, for the proposed introduction of Christianity at the Sand-



wich Islands, died before completing his course of instruction, in February, 1818. But the event excited so great and so general an interest in the American churches, that by it the way became more speedily prepared for sending a christian mission to his native shores, than might otherwise have been the case ; and, in the autumn of 1819, a company of Missionaries, under the patronage of the American Board of Commissioners for Foreign Missions, embarked from the city of Boston for that destination.

It consisted of the Rev. Mr. Bingham, and Rev. Mr. Thurston, ordained ministers of the Gospel ; Mr. Ruggles and Mr. Whitney, catechists and teachers ; Dr. Holman a physician, Mr. Loomis a printer, and Mr. Chamberlain an agriculturist, all married men. And of the Sandwich Islanders, John Honorii, Thomas Hopu, William Tenui, and George Tamoree. George was returned to his father, by the Missionary Society, as a passenger only, without any official connection with the mission family.

The affecting death of Capt. Cook, and the massacre of several other foreigners at a later period, had deeply impressed the public mind with a belief that the Sandwich Islanders were more barbarous and sanguinary than most other Islands of the Pacific. The unvarying testimony of voyagers who had visited them, when consulted in reference to the contemplated mission, had been—"The natives are too much addicted to their pagan customs ever to give them up. They will never abandon their sacrifices and tabus.

"The Missionaries may attempt to convert them, but they can never succeed ; they will be robbed and driven away, even if they escape violence and death."

It was with just reason, therefore, that the Society under whose auspices this enterprise had been projected, waited with deep solicitude for the period when they might hear of the arrival of this devoted company at their destination, and of the character of their reception by the people. Seventeen months elapsed before this anxiously desired moment came. But, though the suspense had been long, it was broken by sounds of gladness, which yet vibrate joyfully on the ears of many, who look for the coming of the kingdom of God.

The Missionaries had not only made the islands in safety, but the first word of intelligence that reached their vessel was in the astonishing, and, to them, overwhelming exclamation, "THE GODS OF HAWAII ARE NO MORE!—TAMEHAMEHA IS DEAD—KIHORIHO IS KING—THE TABU IS ABOLISHED—AND THE TEMPLES AND IDOLS ARE DESTROYED!"

The eldest son of the Conqueror of Hawaii had ascended the throne, and the very opening of his reign had been marked by a measure which is without a parallel in the history of the world. A pagan king, unbidden and uninstructed, had in a day cast off all the gods of his people ; and, by a single stroke of boldness, overthrown a superstition, which, for ages, had held a degraded race in the bondage of fear.

The idolatry of the Sandwich Islanders was of a form peculiar to the Polynesians, called TABU,

from an appendage to the ordinary worship of images, expressed by that term, so singular in its nature as justly to give name to the whole system. The tabu, though intimately connected with the services of religion, did not consist of any fixed and unchanging observances—but was uncertain and arbitrary in its requisitions. It was an instrument of power, in the possession of the priests and king, which might be made to assume any shape, which interest, passion, or even caprice, might dictate, and to extend to all things civil as well as religious. And, every breach of tabu being punishable with death, it was a system under which the people were governed as with a rod of iron.

The word, itself, has generally been considered by foreigners as synonymous with the English word *prohibition*. But its literal and peculiar meaning implies a *consecration*. Thus the priests, the king, the chiefs, who claimed descent from the gods, and the temples, were *tabu*. So also an animal, or cluster of fruit, or other article, set apart for sacrifice—and a day, week, or month appropriated to the worship of the gods.

The tabus varied greatly both in extent and duration. Sometimes a single tree, or a single animal only, would be made tabu, and at others, a whole grove or herd;—sometimes a single house, or piece of land, or fishing ground, at others a whole district, or even island. Sometimes the tabu would be limited to a day, at others, would continue for weeks and months. Tabus of *time* varied in the degree of rigour with which they were to be observed; sometimes requiring only

a cessation from ordinary work and amusement ; at others, an entire seclusion ; when, to be seen abroad, was death. Every fire, too, must then be extinguished—every sound, even to the crowing of a cock or barking of a dog, prevented—and the silence and desolation of death, be made to reign throughout the whole extent of the tabu, whether of district or island.

But though thus various in its features, and changeable in its forms, there were points, in the tabu, which were general and unalterable. One of these, was the tabu of all the best kinds of food for sacrifice to the gods, and for the use of the men : the women were thus excluded from the use of hogs, fowls, cocoa-nut, bananas, several kinds of fish, &c. &c. Another was a tabu excluding the females from the houses of the men. A woman was not permitted to enter the habitation even of her father or husband, nor to eat in company with any man. These were the points, a breach of which, RihoRiho determined to make the signal for the abolition of the whole, and for the downfall of idolatry.

Having secretly consulted the high priest and principal chiefs upon the subject, and gained their consent and co-operation, he made a great entertainment, in the month of November 1819, to which all the foreign traders, mercantile agents, and residents, then at the islands, were invited, together with the whole company of chiefs. Two long tables, one for males and another for females, in conformity to the tabu, were spread in an open bower, around which a great concourse of

common people assembled. After the food was served up, and all the company had taken their seats, the king evidently much agitated, arose with a dish of the food denied to females in his hand, and walking first round the table of the men, as if to see that all were properly provided, hastily turned to that of the women, and seating himself between two of his queens, began to eat with them, from the dish he had carried. At this, the whole astonished multitude burst into the exclamation, *AI NOA ! AI NOA !* (*ai* food—*noa* common, or general, in contradistinction to *ai tabu*—food sacred.) The high priest himself rushed to fire an adjoining temple ; and messengers were instantly despatched, in all directions, to perpetrate a similar conflagration. In a very few days, every heathen temple, in the group, was mouldering in ashes, and the idols, which had not shared the same fate, were cast useless on the beach, or reserved merely as objects of curiosity.

That it was the pleasure of the king, thus to cast off the tabu, and to abolish idolatry, seemed sufficient to satisfy the minds of the people. One ambitious young chief of rank, however, attempted, by it, to excite the natives to a rebellion, in the hope of securing the sovereignty to himself ; but, in this, he was unsuccessful—his party were defeated, and himself and wife slain in battle, in the winter of 1820.

The causes which led *RihoRiho* to a determination so bold and so important, are not fully known ; but probably were, a conviction of the falsity of idolatry, derived from an intercourse with foreigners and from the indifference, if not

contempt, they may have manifested for the gods and sacrifices of his nation ; a knowledge of the destruction of the idols at the Society Islands, a people known to him to be altogether like his own ; and strong attachment for his queens, who were restricted in their privileges and enjoyments by the tabu. Whatever may have been the immediate cause or causes of this singular event, the pious heart will recognize in it the hand of Him, who doeth all things according to his good pleasure, and who, only can " IN THE WILDERNESS, PREPARE THE WAY OF THE LORD, AND MAKE STRAIGHT, IN THE DESERT, A HIGHWAY FOR OUR GOD !"

The intelligence thus communicated from the shore, prepared the Missionaries for a favourable reception by the king and government. They were early and happily established on the islands of Hawaii, Oahu, and Tauai ; and with such prospects of immediate and wide-spreading usefulness, that the first communications from them to their patrons were accompanied by an earnest application for more Missionaries. This application was repeated again and again, and in the year 1822 was complied with by the American Board of Commissioners for Foreign Missions, in the selection of a reinforcement, consisting of three ordained ministers : the Rev. Mr. Bishop, Rev. Mr. Richards, and myself ; two licensed preachers, Mr. Ely and Mr. Goodrich ; Dr. Blatchely a physician, all married men ; Mr. L. Chamberlain, agent for secular affairs ; Betsy Stockton, a coloured female, a domestic and as-

sistant Missionary in my own family ; and three Sandwich Islanders, from the Foreign Mission School at Cornwall,—Stephen Pupuhi, Richard Karaioula, and William Kamahoula.

The embarkation took place on board the ship *Thames*, in the harbour of New-Haven, on Tuesday the 19th of November, 1822 ; immediately after which, the following Journal was commenced.

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## CHAPTER II.

### COMMENCEMENT OF THE VOYAGE.

*Ship Thames, at Sea, Nov. 22, 1822.* The letters of the 20th instant, sent on shore by the pilot, will inform you, my dear M——, of the manner in which the first day of our embarkation was spent. Our ship, from the gentleness of her motion, seemed less willing than ourselves to exchange the smooth waters of the sound, and the rich and cheerful landscapes along the shores of Connecticut and Long Island, for the troubled bosom and unbroken horizon of the ocean ; and it was not till yesterday morning, at day-break, that we passed Montauk Point, and gained the open sea.

A few hours afterwards we lost sight of Block Island, the last part of our country in view—without scarce noticing it, however, from the excessive sickness which had already seized most of

our number. H—— is extremely ill, so much so, as to be almost entirely insensible. I have, myself, escaped altogether, and am happily enabled to devote my whole attention to her. The wind yesterday was fresh, and the sea rough—but to-day the weather is much more boisterous. Since evening we have had heavy squalls, with occasional dashes of rain, and there is now every appearance of an approaching gale.

*Saturday, 23.* After taking reef on' reef, and furling sail after sail, during the night, it became necessary this morning, from the violence of the storm, to heave the ship to, and let her drift with the wind. The scene is new and terrific. The dead-lights are in; and besides the gloom thus thrown over all below, the cabin has been made still more comfortless by a heavy sea which broke over the ship, and poured a torrent of water down the companionway. Every thing not strongly lashed is driving from one side to the other, while we ourselves, some seated on the floor, some on trunks and boxes, and others braced in our births, are obliged to cling to whatever is within reach, to prevent being dashed about in the same manner. The wind howls dismally through the spars and rigging, and every wave that rushes along the sides of the vessel, or breaks above the bulwarks and thunders over our heads, seems to threaten destruction.

At 9 o'clock I went on deck: I had anticipated a scene of grandeur, but its sublimity and fearfulness far surpassed my expectation. No description can convey a just impression of it to



your mind. Imagine for a moment, the mountains of Otsego to be rolling in every direction, with high and broken swells over the lake and valley. Just so monstrous are the billows that rage around us. We are in the gulf stream, and the current and storm being in opposite directions, the waves are not only high and heavy, but irregular in their course, and so rapid in their succession, that, before the ship, in her descent, is half way down the abyss between them, the next sea often collects to a tremendous height above her bowsprit,<sup>1</sup> over which it appears impossible for her to rise. Still she as often mounts its threatening waters, and rides in triumph on its summit. But the labour is excessive, and, as she plunges from the top of one wave to the gulf below, and, after a momentary pause, rushes again to the height of another, every timber groans in the effort, and at times she trembles to her keel as if foundering in the struggle.

I was above, when she made the most fearful plunge we have yet felt. Several of the crew were, at the time, securing the flying-jib-boom, and, with the bowsprit and whole head of the ship, were instantly buried in a mountain of water. An involuntary shriek, as their hats were seen sweeping topmast-high on the passing wave, expressed the fear that they too were hurried to destruction. But happily they maintained their hold, and, though bruised and breathless, escaped a watery grave.

Never before was I so deeply impressed, as in this conflict of the elements, with my insignifi-

cance as a creature, in the sight of Him who "commandeth the winds and the waves, and they obey him." A momentary unbelief would persuade me to think myself too unimportant an object to share in the protecting power of such a Being. How happy for us is the assurance that every hair of our heads is numbered, and that without Him not even a sparrow falleth to the ground. All the fortitude of the Christian is requisite, to preserve an ordinary degree of composure, amidst the terrors of the Lord, as thus displayed, in the wonders of the deep; how is it, that the careless and ungodly sinner can behold them, and not tremble!

*Evening.* The storm has rapidly abated, and we are again under sail; but the sea is still dreadfully high, and almost every wave washes our decks.

*Sabbath, 24.* The weather continues too tempestuous to allow of any religious service; and our Sabbath and sanctuary must be those only of the heart. But though denied the peculiar privileges of the day, we are cheered by the persuasion, that we are not forgotten by our already distant friends, who have gone up to the courts of God, renewedly "to be satisfied with the fatness of his house," and "to drink of the river of his pleasures."

The remembrance of Sabbaths in a christian land, now past to us for ever, has been accompanied by recollections of home of the deepest tenderness. For the first time since we sailed, I have felt the reality of my separation from all I

have held dearest on earth ; and, as the conviction has pressed itself upon my soul, friend after friend has crowded on my imagination, till I have escaped agony of heart, only by hurrying my thoughts to that world of gladness, where there will be no more separation, and from whence "sorrow and sighing shall for ever flee away." O how happy, how glorious the hope of an interminable meeting there ! Would to God that all the objects of love, on whom the warm remembrance of this day has rested, had secured this hope to their souls "as an anchor sure and steadfast ;" then, though widely dispersed, we should pass safely through all the tempests of life, and ride securely together, at last, in the haven of eternal rest.

*Tuesday, 26.* We have to-day been gratified by an incident, always cheering to those at sea, that of speaking a ship homeward bound. Animation beamed from every eye, as the cry of "Sail ho !" echoed from voice to voice. A fine ship under full sail, is a noble object, and we watched our mutual and rapid approach with delight. It proved to be the *William Penn* of Philadelphia ; and as we rushed past each other, we requested to be reported, "*All's well—a week at sea,*" and followed her with our best wishes and prayers.

*Saturday, 30.* Another severe gale of wind compelled us to lay-to the whole of Thursday night, and part of yesterday. Confinement to the cabin, and the tossing of the ship, has greatly increased H——'s sickness. She has indeed been very, very ill ; so much so, as even to excite, at times, serious apprehensions of the result. She has

scarce opened her eyes, or spoken a word, since we gained the open sea ; and has suffered more in that period, than in all her life before.

This circumstance has given me an opportunity of judging what my thoughts and feelings will be, when I see her enduring all the privations of the Missionary life—should she be spared to meet them. When I look back a fortnight, and view her as she then was, healthful and animated, with happiness beaming on every feature, and see her now pale, emaciated, and spiritless, from a sickness which might have been avoided, I am ready to ask myself, “ Could it have been my duty thus to expose one so delicate, and so unused to fatigue and hardship ? ” Something within me would answer, “ No, it could not.” But it is not the spirit of the Christian, nor of the Minister, nor of the Missionary ; all these, more promptly and more decisively exclaim, “ It could, and it is.” Yes, whatever I myself, whatever H—— may suffer, I am fully persuaded, that I have done right, and that she has done right, in forming the determination, and in pursuing the measures we have. We are not on a warfare at our own charge ; nor do we undertake to build not having counted the cost. We have engaged in this enterprise, not from a sudden impulse of unenlightened enthusiasm, but from a long process of reasoning, which we trust, will bear the scrutiny, equally, of philosophy and of religion.

Did self-enjoyment constitute the highest object and blessing of our present existence, in “ the elegant sufficiency ” of an American home, we could have been so well satisfied as scarce to have

wished for a change, even to that "better country" whose fulness, only, can meet the desires of an immortal spirit. But while such is not the case, and, next to the salvation of our own souls, the glory of God and the good of man ought to be our chief concern, we most willingly bid farewell to all the charms of civilized life, and welcome the simplicity and rudeness of a Missionary hut, if thereby we can most fully achieve these great ends of existence.

If the Bible be true—and where my soul can confidently repose, every minor good may be securely trusted—I fear no evil in this measure, except that which may arise from the deceitfulness of the human heart. To me, the duty involved in Christian Missions to the heathen, is clear as the sun at noon-day; and to deny it, is, in my opinion, at once to oppose the whole spirit and genius of our faith—as well as expressly to reject the authority of the scriptures. Unto the Gentiles the gospel of Jesus must be preached. On whom, then, does the obligation of this necessity fall? I answer, on those ministers of the cross, at least, who can devote themselves to the work, without neglecting or forsaking a prior and superior duty incompatible with the undertaking; and who are not disqualified by physical or other causes, from entering upon it. Of this number, after a careful, and, I may add, at the time unwelcome examination, I proved myself, to my own conscience, to be one. And what reason could I plead, why an exemption should be granted to me? Could I say—"My attachment to my family and friends,

to my home and country, are too strong—I cannot tear myself from them!” The same argument might be equally urged by all others ; and he who trusted in it, might justly apprehend the righteous judgment of Heaven on the heart, that loved the objects of its earthly affection more than it feared its Maker. Could I plead the too great sacrifice of the indulgences and elegancies of life ? In so doing, by what data could I discriminate between a supreme attachment to these, and that “friendship of the world which is enmity with God ;” and how well might I dread the sentence—“Thou fool !—this night thy soul shall be required of thee.” No plea could stand the test,—and it was only left for me to say—“Lord, here am I, send me.”

This surrender was not made, I admit, without a struggle—not the struggle of a day—nor of an hour—but of months : and a struggle of agony too ; but—thanks be to God—it was that also of triumph, and from the moment of victory, all within my own bosom, on this point, has been peace.

Both myself and H—— have acted in this matter only in conformity to the precepts of the Gospel—to the dictates of reason and conscience—and to the leadings of the Providence of God. We may find that the hand that guides, bears the rod to afflict ; still we will fear no evil : blessings rich and satisfying will arise in the path of duty—if not in one form—in others, perhaps less expected, but not less full.

With these views of the subject, and they are those of our inmost hearts, we cheerfully turn for

ever from the comfort, the social happiness, and refined enjoyments we might so fully have secured in our native land, and welcome with contentment, the self-denial and privation—the toil and care, we have in prospect. Whatever else we lose, we gain

“A peaceful Conscience, and approving Heaven”—

a treasure, too rich to be exchanged or forfeited for all the fleeting and unsubstantial pleasures of the world. When, then, we recount our sufferings,—when we give a candid statement of our situation, however afflictive it may be—do not think that we consider it strange that such things have befallen us, but that deeming the service we perform as done unto the Lord, we even “count for joy” the trials that may await us in its accomplishment.

Our humble friend B—— daily proves more and more kind, affectionate, and faithful. She has been most thoughtful and assiduous in her attentions to H——, and we consider her an invaluable acquisition to our family.

*Monday, Dec. 2, N. lat. 36 deg. W. long. 49 deg.*—The weather now is delightful—the air as mild and balmy as that of a morning in May. The sea too is less disturbed than at any time since we came out. Indeed, until Saturday we were in a constant gale. You can scarce imagine the difference made in every thing by the change. Before, we could not see two hundred yards for the green billows heaping in mountains around us; now, we can look, in any direction, to a distance of many miles over a beautiful surface of deep

blue, variegated here and there by the snowy curvings of a breaking wave.

Contrary to my expectation, I find no difficulty in profitably employing my time on board ship. In this I am happily disappointed; from what I had heard of sea life, I was fearful the voyage would prove almost a blank. We are quite systematic in our regulations as a family. The rousing bell is rung in the cabin at sunrise, and that for morning prayers at half past seven o'clock. We breakfast at eight, dine at one, take tea at six, and have evening worship immediately after the setting of the first night-watch, that all the crew may attend.

The establishment of regular worship has been a source of much satisfaction, and the respectful attendance of the captain, officers, and crew, gives us sincere pleasure. When the weather admits, the evening service is held on the quarter-deck; and it is sweet, indeed, to hear our hymns of praise floating on the breeze, and to listen to the voice of prayer, addressed from the midst of these mighty waters, to Him who protects, and who only can defend, and bless us.

Our other religious services are, a prayer-meeting in the forenoon of the Sabbath, and a sermon in the afternoon. Bible classes have also been established among the sailors. We cannot but hope, and do most fervently pray, that these means of grace may not be lost on the souls of those, by whose skill we are enabled to bear the glad tidings of salvation to the distant islands of the ocean.

*Dec. 4.* We are at present nightly enjoying



a lovely exhibition—that of moonlight at sea. At this season of the year, even in these mild latitudes, the queen of night ascends her throne through dark and wintry clouds floating on the horizon; and, for the last few evenings, I have stood hour after hour, gazing at her, as she has burst, in all her glory, from behind one and another of these dark masses; or, from her concealment, has fringed their edges with a splendor equal to her own.

“Nor undelighted, in the solemn noon  
Of night,”—

have I watched her progress through the sky, while the mild radiance above, and the playful reflection below, have presented a scene of tranquility and peace, unrivalled but in a vision of fancy. Then, too, our ship, as she hastens on her course, looks more majestic than in the day; her lofty masts seem, from the deck to tower among the stars, and her full, swelling sails, tapering to their very tops, add no small degree of the beautiful to the sublime.

*Dec. 9.* Five days ago, we fell in company with the ship Winslow, of New-Bedford, bound, like ourselves, to the Pacific. We are still sailing within a short distance of each other. Arrangements were made for a religious service on board of her on the Sabbath; and the novelty of an excursion, in a small boat, in the midst of the Atlantic, was assigned to me. I was accompanied by Captain Clasby, and Mr. Chamberlain, and preached from the text, “My son, if sinners entice thee, consent thou not.” The whole ship’s company,

neatly dressed, attended on the quarter-deck, and appeared interested in the exercises. The crews of American whale-ships are, generally, composed of respectable young men, of a class altogether superior to ordinary seamen. Intelligent, active, and enterprising, they cannot be regarded with indifference; and I rejoiced in the opportunity of preaching to these, the unsearchable riches of Christ. May it not be in vain! but may they hear, obey, and live! At the close of the sermon, Mr. Chamberlain furnished them with a quantity of tracts, and we returned to the Thames in time for the afternoon worship.

For the last few days we have been perfectly becalmed. A very heavy swell is at the same time, rolling from the westward, giving to our ship a long, sluggish motion, almost as fatiguing as that in a gale.

*Dec. 19. N. lat. 24 deg. W. long. 20 deg.* During the last week, my taste for sea life, has greatly increased; principally, perhaps, because of the rapid and almost entire recovery of H——. She is quite herself again. The weather, too, has been delightful; the sky clear and mild, the wind fresh and fair, and our progress rapid and exhilarating.

*Dec. 23.* Just after breakfast yesterday, a shoal of large fish, a species of whale, (*Physeler Catodon*,) called blackfish by the crew, were descried close to our ship. H——and myself were walking the quarter-deck at the time, and had a full view of them as they tumbled and spouted on their way, directly under the stern. Not less

than fifty were in sight. Three of our boats were lowered and manned in a moment, and a chase after them commenced. At the distance of half a mile we saw the darting of a harpoon; immediately after the water dashing high in the air; and then the boat, oars "apeak," rushing with astonishing velocity after the animal to which it was fastened. From a defect in the iron, however, this one was not secured. Shortly after, the first officer struck another, which instantly spouted a column of blood ten or fifteen feet high, and began plunging in the agonies of death. He threw his immense body almost entirely out of the water, and, while dying, thrashed the waves till he was covered in a bed of foam.

All hands were engaged in towing the prey to the ship, when another shoal appeared just under our bows: a boat was quickly in the midst of them, as they sported along unconscious of danger; and one of the largest became alarmed only in time to receive a harpoon fully in his side, as he plunged round to escape it. He sprang once nearly his whole length into the air, and then diving into the deep was soon out of sight; but the swiftness with which the boat cut the waves after him, and the purple stream that marked its wake, told that the blow had been true. The boat continued to be hurried, with the speed of a race-horse, first in one direction, and then in another, for more than half an hour before the creature died.

With some exertion, both were brought alongside the ship, and hoisted upon deck. They were of one size, about twenty-one feet long,

fifteen feet in circumference, and each weighing nearly three tons. The blubber was immediately cut off; and after reserving the livers and a few *steaks*, for the crew, the huge carcasses were launched again into the deep.

Unaccustomed to such feats, the whole scene was to us an exhibition of singular intrepidity. The process in taking a whale is precisely the same. The boats for this purpose are of the most light, and apparently fragile construction, formed to move with the utmost rapidity, and to ride even on the crest of a wave. The harpioneer stands erect on the bow, with a firmness and gracefulness which practice only could secure, while the boat bounds from height to depth and from depth to height of the swelling sea. At a proper distance, his eye fixed on his victim, he darts the instrument with a force, which would seem, inevitably, to throw him from his narrow foot-hold into the water, while the floundering animal, writhing in the desperation of death, puts the boat in constant jeopardy.

The danger is by no means imaginary; many boats are destroyed, and many lives lost, in whaling voyages. The line—hundreds of yards in length—to which the harpoon is attached, is coiled in a tub in the fore part of the boat, and permitted to run off according to the power and speed of the whale to which it has been fastened; while one of the boatmen stands with a hatchet to cut it off, at a single blow, in case it should become entangled; the delay of an instant, might prove fatal, and the boat be irresistibly taken down by the ani-

mal. It not unfrequently happens, that an arm or leg of some of the men is caught in the line, as it glides with the quickness of lightning from the tub, and, should not the limb be at once severed from the body by it, the wretch is, in a moment, hurried to an irrecoverable depth.

Our crew are engaged to-day in *trying* the blubber: for which purpose all whaling ships have a fixture of two or more large boilers and a furnace, on the fore deck. The oil of the blackfish is principally used by curriers in dressing leather;—that now preparing is for our lamps, there having been a mistake in the quantity of spermaceti put on board the Thames for the voyage.

*Dec. 24.* For the last fortnight we have been anticipating the pleasure of touching, for a day, at one of the Cape de Verd Islands; and, for the time, had almost lost sight of our more distant destination. Last night we supposed ourselves so much in the neighbourhood of them, that we fully expected to hear the cry, “land ho!” early this morning. But instead of land, we have a heavy breeze, high sea, and thick and gloomy atmosphere. The uncertainty of our real distance from the group,—the impossibility of getting an observation,—and the threatening aspect of the weather, made the captain so doubtful of the prudence of running towards land, as to consult the passengers on the subject. We, of course, begged him to follow his own judgment; when, with one more inquisitive look to the windward, and an expressive shake of the head, he gave the command—“*Up with the helm, and square the*

yards;" and, in five minutes from the first suggestion of sailing by without our promised visit, we were running before the wind towards the equator, at the rate of ten miles an hour. A principal desire for stopping, had been, to send letters to America: and when I saw the ship actually about, and, in imagination, the land for which we had been so eagerly looking, fading in the distance, I felt a momentary regret and disappointment.

*Saturday, 28.* After a most rapid run of several days, we, this morning, reached "*the swamp*"—as the captain calls the calm and rainy latitudes between the north-east and south-east trade-winds—a few degrees north of the equator.—Clouds and tempests seem gathered before us, having indeed, in point of gloom, the appearance of some of the dismal swamps of our own continent; and we begin to apprehend the proof of a geographical description I have seen, stating that "the regions of the equator are given up to calms and rain—thunder, lightning, and water-spouts."

*Evening.* A violent squall has just swept over us; and before our sails could be secured, the lee bulwarks of the ship were nearly under water. Every thing had an aspect more like that of the gale in the gulph stream, than at any time since. The wind rushed so loudly through the rigging, as to require a full exertion of lungs in the captain and mates to cause their orders to be heard, and the rain poured in torrents. Both wind and rain continue, in an abated degree, and the ship is

still reefed down so as, in sea-phraseology, to be "*all snug*."

There is something in this state of things, that produces a peculiar effect on my mind, and one which, you may be surprised to hear me say, is that of enjoyment. The low and scudding clouds—the driving rain—the sullen heavings of the ocean, and the roaring of the water at the prow—the rapidity with which we dash from wave to wave, while our lee-gunnels are almost buried in the deep—though they give, to all without, the aspect of suffering and of danger, induce a musing mood which I have found delightful. Every thing on deck, too, has a like tendency—nothing generally is heard, but the creaking of the masts and yards, and the rattling of the cordage, while the officers, in their watchcoats, and tarpawling caps, stand at their respective posts, and the sailors shelter themselves, from the worst of the storm, under the lee of the boats or weather bulwarks of the ship.

A situation of personal comfort, however, as well as a sense of safety, is essential to this kind of enjoyment: it is the contrast, indeed, thus afforded, that yields the principal pleasure. Feeling ourselves free from inconvenience and harm, we triumph over the ragings of the tempest, and forget the case of those who, unlike us, have no refuge from its fury.

Armstrong describes the same feeling, in reference to sleep, under circumstances familiar to every one—

"O when the growling winds contend, and all  
The sounding forest fluctuates in the storm,

To sink in warm repose, and bear the din  
Howl o'er the steady battlements, delights  
Above the luxury of common sleep."

*Monday, Dec. 30.* Within the last two days, we have, for the first time, had sight of a dolphin—one of the most beautiful of the inhabitants of the sea. The general length of this fish appears to be about two feet. In its shape it bears little resemblance to the representation of it seen on vases, &c. and in marine emblems and armorial bearings, but is very similar to the white salmon-trout of the Otsego. When swimming in the water, its colours appear exceedingly delicate and beautiful. The head, back, and upper part of the sides, vary from the hues of burnished steel to that of deep azure and mazarine blue, shading off towards the under parts in pea-green and light yellow. The head fins are sky blue, and those of the tail pale green, terminating in yellow.

The Dolphin is seldom taken with a hook and line, but only a short time ago, one was struck with a harpoon, and brought on deck—we all hastened to witness the reported splendour of its colours when dying. We found them to be as truly beautiful as they have been described; consisting of rapid transitions from the deepest purple, approaching to black, through blue, green, gold of different hues, and several shades of silver, to an almost snow white, and then to purple again. The sight, however, was painful, from a kind of sympathy with the beautiful sufferer;—we could but feel, that the gratification of our curiosity was at the expense of its life. The colours soon became



less and less brilliant, and in five minutes entirely disappeared. A large shoal of the boneto were sporting round the ship in company with the dolphin;—they are a very active fish,—and frequently threw themselves several feet into the air.

In a Waterspout, we have also had one of the phenomena characteristic of the region in which we now are. It was at too great a distance to be seen very minutely. The end nearest the ocean was scarce perceptible, though the agitation of the water under it was very evident; the upper extremity terminated by a tubular expansion—similar in form to the large end of a trumpet—in a heavy black cloud. The part clearly visible was about 300 feet in length, and the cloud not less than 1500 feet in height. There was a shower of rain, almost immediately afterwards, of the largest drops I ever saw. It is perfectly calm, and the ocean glassy as a mirror, which made the appearance of the rain, as it struck the surface of the water, singularly beautiful—as far as the eye could reach, the whole sea seemed a plain of glass studded with diamonds of the first magnitude.

*Ten o'clock at night.* The exhibitions of the day, have been followed to-night by a *phosphoretic scene* of unrivalled splendour and sublimity. We had often before observed luminous points, like sparks of fire, floating here and there in the furrow of our vessel; but now the whole ocean was literally bespangled with them. Notwithstanding the smoothness of the surface, there is a considerable swell of the sea; and sparkling as it did on every part as with fire, the mighty heavings of its

bosom were indescribably magnificent. It seemed as if the sky had fallen to a level with the ship, and all its stars, in tenfold numbers and brilliancy, were rolling about with the undulation of the billows.

The horizon, in every direction, presented a line of uninterrupted light, while the wide space intervening was one extent of apparent fire. The sides of our vessel appeared kindling to a blaze, and, as her bows occasionally dashed against a wave, the flash of the concussion gleamed half way up the rigging, and illumined every object along the whole length of the ship. By throwing any article over-board, a display of light and colours took place, surpassing in brilliancy and beauty, the finest exhibition of fire-works. A charming effect was produced, by a line, coiled to some length, and then cast in the water at a distance ; and also, by a bucket of water dashed from the side of the vessel. The rudder too, by its motions, created splendid coruscations at the stern, and a flood of light, by which our track was marked far behind us. The smaller fish were distinctly traceable, by running lines shewing their rapid course ; while, now and then, broad gleamings, extending many yards in every direction, made known the movement of some monster of the deep. But minuteness will only weary, without conveying any adequate impression of the scene ; —it would have been wise, perhaps, only to have said, that it was among the most sublime, Nature herself ever presents.

The cause of this phenomenon was long a sub-

ject of speculation among men of science, but is now satisfactorily ascertained to be sea-animalcula of the luminous tribe, particularly the species *Medusa*. The *Medusa pellucens* of Sir Joseph Banks, and the *Medusa scintillans* of Mr. Macartney, emit the most splendid light. The degree and brilliancy of the exhibition are supposed to depend on the state of the atmosphere and sea. A more grand display than that which we have witnessed, probably seldom, if ever, takes place.

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### CHAPTER III.

#### VOYAGE.

*Monday, Jan. 6.* Several days ago, we took a fine breeze from the south, which has proved to be the regular trade-wind. The "*swamp*" was much less formidable than we expected: we have had but little rain, only a short calm, and no thunder-storm, though "the artillery of the heavens" has been heard, almost constantly, at a distance. We crossed the Line, yesterday morning, in longitude 24 deg. west. The heat, though great, has not yet been very oppressive: the mercury in Fahrenheit, in the shade, has ranged from 79 to 83 deg., and in the sun stands at 116 deg.

*Thursday, 9.* S. lat. 8 deg. 34 min. W. long. 27 deg. Early to-day, a sail was discovered with signals for speaking; and we bore down to her. It was a Portuguese vessel of very indifferent appearance. Our captain put the Thames so close along-

side of her, that an apple could have been thrown on her deck. The commander could not speak English, and hailed through one of his crew: he merely wished to know our longitude; and informed us he was bound to the Western Coast of Africa. With the knowledge of her destination, the horrors of a slave-ship at once rose on the mind; and the probability of her errand to that land of wretchedness, took entire possession of the imagination. The sighing of the captive, and the groaning of the oppressed, seemed already to be heard from her hatchways; and, as we dropped into her wake, gazing at her black hulk and bloody waist—colours well suited to her character—to the farewell wave of the hand, I could not add the customary ejaculation—“*God speed thee!*”

Never before was I so deeply impressed with the enormity of this trade. I involuntarily shrunk from the sight of men, who I believed to be engaged in its cruelties; and felt no inclination, as on similar occasions, to watch the lessening sail till it should sink beneath the horizon. Instead of impressions of beauty, before received, from the same object, every look brought with it associations of human misery. Oh! what perversion of feeling, what destitution of principle, must there be in the heart, that can convert the ignorance and debasement of those, who, though sunk below the level of their race, are still “bone of our bone, and flesh of our flesh,” into reasons for subjecting them to still greater degradation! Surely, if any thing on earth calls loudly for the righteous judgment of God, it is the prosecution of the slave

trade ; and sooner or later, the retributions of a just avenger must fall on those who thus make the heavens to echo with the moanings of the bereaved, and the earth rich with the tears and blood of the enslaved.

*Jan. 22, S. lat. 33 deg. W. long. 51 deg.* For some time past, the ocean around us has been enlivened by immense numbers of flying fish, (*exocætus volitans*.) This is a beautiful animal, six or eight inches in length, and of slender and delicate form. Until now, I had an impression that it received its name from springing in the air, for a moment only, and then sinking into its native element ; but, within the last fortnight, flocks of forty and fifty, and even of a greater number, have risen about our ship, and flown yards before descending again. When in this situation, a person ignorant of their nature could not distinguish them from birds of the same size. The large transparent fins, which they use in flying, have every appearance of wings ; and when in a direction opposite to the sun, their whole bodies are of a most dazzling silver white.

But in this case, as in that of the dying dolphin, we have been led to commiserate as well as to admire. At most times, when these little creatures thus take flight, it is only to escape from some devouring enemy in close pursuit. We have often caught a glimpse of a boneto darting through the water under them, as they have skimmed along its surface ; and once, after watching with delight the lengthened course of an uncommonly beautiful fish, as time after time it dipped for a moment, but

scarcely touched the waves before it rose again, and seemed to exert every power to pursue its rapid way, we saw it fall directly into the jaws of some ferocious monster, which, as if doubly ravenous from the chase, leapt partly out of the water to receive it.

They seem peculiarly ill-fated ; not unfrequently, a flight from the enemies in their proper element, exposes them to the rapacity of others equally destructive ; and they become the prey of gulls, cormorants, and other sea-fowl hovering over the water for food. In their aerial course, they often also come in contact with vessels, and fall helpless captives on the deck.

Since taking the south-east trade-wind, we have had most charming weather. The beauty, both of sea and sky, has been such, as to attract constant observation ; and the perfect clearness of the atmosphere, except a rich bed of clouds floating on the most distant horizon, is peculiarly pleasant, after the gloomy heavens of the "*thunder-storm latitudes*." We are all in fine health and spirits, and truly happy. Every thing, within and without, indicates prosperity and peace ; and, occupied with a variety of useful employments, we have yet known nothing of the ennui so often complained of at sea.

We are not without evidence, of a more interesting and important kind, that the blessing of God is upon us. A very visible change has taken place in the general deportment of our crew, and a great increase of seriousness is observable at the seasons of worship. Beneficial consequences are

following our Bible classes. . While they enlighten the mind on the subject important above all others, they give an access to the heart and conscience, which could not otherwise be readily secured ; and the happy influence of which, is already manifest. Another exercise, connected with evening prayers,—the repetition, by each of the Missionaries, of a single text of Scripture, indiscriminately chosen from the Bible,—has been attended by a salutary effect. The practice was adopted, from the inconvenience of reading at night on the quarter-deck, and has been found more successful, in arresting the attention, than the ordinary manner of introducing the Scriptures at such services. There is something peculiarly impressive and solemn, in the sound of so many different voices, successively proclaiming, amid the darkness that covers the deep, the words of eternal truth.

Our Sabbaths also have, of late, increased in interest. There is now, generally, during the sabbath an order and quietness in every part of the ship, becoming the character of the day. The officers and crew, like ourselves, are occupied with their bibles, and other appropriate books ; and in meeting the various duties of this happy institution, we often experience the truth of the assurance—“they that wait upon the Lord shall renew their strength.”

Our evenings, too, are greatly conducive to a spirit of devotion : the vast expanse of water around us, almost insensibly leads the mind to the eternity, of which it is so often made an illustration. The mild splendour of a tropic sky, here adorned

by the cross—"the emblem of redeeming love"—and, the serenity of every thing within observation, seem better suited to emotions of seriousness, than the glare of day ; while the general silence of the ship, broken by

"No noise but water, ever friend to thought,"

leaves the mind to the free use of every contemplative power. It is a time in which I delight ; and often, after most of our company are wrapt in sleep, I ascend the rigging, till, even the footsteps of "the patrolling watch," are lost in the dashing of the water, there to gaze on the heavens, "the work of the Almighty, and the moon and stars which He hath made ;" and, in view of their magnitude and sublimity, with the psalmist, to exclaim—"What is man, that THOU art mindful of him ? or the son of man, that thou visitest him ?"

*Thursday, 23, S. lat. 34 deg. W. long. 51 deg. 30 min.* Spoke the Hebe, of Philadelphia, from Buenos Ayres, bound to Rio Janeiro and Lisbon. The Thames was running under a press of sail before a strong breeze, against which the Hebe stemmed her way, *close hauled*, with double reefed topsails only. She was but two days from port ; and having been newly painted, looked as fresh and fair as the fictitious being whose name she bears.

*Evening.* The most tremendous squall we have yet encountered has just swept by. H. and myself were taking our usual rolling promenade on deck, when our attention was suddenly attracted, by a singular appearance of the sky ; and we had



scarce directed an inquiring look to the captain, before the gust came raging upon us. The officers had time only to exclaim—" *All hands on deck! hand the royals—and the top-gallant-sails too!—clew up the main-sail! mind your helm—quick! quick!*"—while all became vociferation and confusion among the crew—when the wind struck us a full broadside, and instantly laid the ship almost on her beam ends. Every thing cracked, in her struggle against the blast, and she shot forward like a race-horse, with her gunnels in the water, and the waves on her lee towering yard-arm high.

All the furniture in the cabin was completely capsized, and those below, thinking the vessel going down, rushed on deck with looks and exclamations of horror. For some time, I thought every successive moment would see us engulfed in the flood, which literally yawned to receive us. But all the halliards having been let go, and the helm seized by an experienced hand, the ship was got before the wind, and somewhat eased, till the violence of the gust gave place to torrents of rain, accompanied by lightning and thunder. A shipwreck must, indeed, be horrible. I was not greatly agitated myself; the most unpleasant sensations I experienced, arose from the terror of others; for there were many a pale face and trembling lip, among both crew and passengers. Whatever the degree of danger may have been, the scene was of a character deeply to fix thoughts of that event, by which sooner or later, we shall all be made to stand before the bar of God.

*Jan. 25, S. lat. 37 deg. W. long. 52 deg. 48'.*  
 At twelve o'clock last night, a gale commenced, and in an hour's time we were compelled to *lay-to*, under a storm-stay-sail only. The howling of the tempest—plunging of the vessel—and trampling and hallooing of the sailors, effectually prevented our taking any rest. The first person from the deck, this morning, reported the wind to be a hurricane, and the waves mountain high: the latter circumstance we were ready to believe, without ocular demonstration. One or two, only, of the passengers, attempted to take breakfast. While at the table, a sea struck the ship along her whole length, from the quarter deck to the bows, and threw her nearly on her beam-ends. She lay, trembling under the stroke, till I thought she would never rise again; and, the water came pouring by the hogshead, down the companionway, and through the steerage hatch. Every thing was swept from the table, though secured in the manner usual in such weather; and some of the family, mattresses and all, were thrown from their berths, into the cabin. On deck, one of the boats was stove, and the ship, in its whole length, was washed by the wave.

The gale continuing to increase, and the sea to rise at a fearful rate, it became necessary for our safety, to have the upper yards and masts sent down. The seamen were obliged to mount to their very tops, a distance of seventy or eighty feet from the deck, to unloose the rigging; where,

“Upon the high and giddy mast,  
 In cradle of the rude, imperious surge,”

they were swung, every successive minute, with incredible velocity, through a space of little less than ninety feet ; while, an inevitable grave yawned beneath them, should the slender yard, to which they clung, give way, or they once lose their footing. The unnatural sound of their voices, as their screams to make themselves heard below, were caught by the wind, and borne away on the tempest, came to the ear like the shrieks of the dying ; and, I dared scarce look up, for a moment, lest I should see some one, in despite of every effort, thrown into the raging sea, where no power of man could have secured him rescue. Anticipating the expression of hopeless horror, which the wretch thus perishing must give, I often involuntarily closed my eyes, in the fear of beholding the agonizing reality.

The storm raged till evening with unabated violence, and produced greater anxiety than any we had before experienced. A tempest, such as this has been, is indeed indescribably sublime ; but too dreadfully terrific, when at its height, to allow of much enjoyment. When it begins evidently to abate, and hope tells you that the worst is known, you are left to the indulgence of unmingled and enthusiastic admiration ; and may gaze with delight at the ever-varying scene, as wave after wave rears its monstrous head, and "casts its foaming honours to the clouds." But, till this change does take place—(while every successive blast blows harder and harder, and each billow, threatens more surely than its precursor, to bury you under its weight)—it is impossible. Thoughts of fear must

check, if they do not take entire place, of the higher feelings of admiration.

But though the day has been one of gloom, it has been marked by a circumstance, which has given me more genuine satisfaction than any thing since we left America. In the dusk of the evening, while leaning, alone, against the railing of the quarter-deck, feeling in my own mind something of the desolation of the scene around me, my arm was gently touched by some one, on the spars behind: it was R——, one of the hardiest of our crew. As my eye fell upon him, I at once anticipated his errand; and can scarce describe my emotion, when I ascertained it, indeed, to be the jailor's query—"What must I do to be saved?" Perceiving me alone, he had stolen from his station forward, to say that his spirit, like the troubled sea, could find no rest; and to beg to be directed in the way everlasting. His words were few, but his look, while he trembled under his guilt as a sinner, and earnestly supplicated an interest in my prayers, spoke volumes. So unexpected, though greatly desired and prayed for, was this event, that I almost doubted its reality. This state of feeling had been induced by a private conversation, on the subject of religion, immediately after the recitation of the Bible class, on the preceding sabbath; and he had scarcely eaten or slept during the whole week. Every thing, in his appearance, manifested sincerity and contrition. I would not be too sanguine, yet cannot but hope that the Spirit of God has begun in his heart that good work, which shall be performed

“until the day of Jesus Christ.”—“A little leaven leaveneth the whole lump;” and, should but one of this crew be truly converted to the faith and practice of pure religion, through the example, the persuasion, and the prayers, of that individual, all his companions, ere the voyage is completed, may be turned to the Shepherd and Bishop of souls.

Notwithstanding this incident, our spiritual state, as a little band far separated from all the world, may be best understood from the lines of a favourite hymn—

“At anchor laid, remote from home,  
Toiling, we cry, ‘Sweet Spirit, come!’”

*Thursday, 30.* The latitudes in which we are now sailing, are by mariners called “*the variable*,” in contradistinction to those which have the regularity of the trade winds. You would think them well named, had you, with us, experienced the succession of gales, strong breezes, and calms, through which we have passed during the last week. The changes have been so sudden and so extreme, as deeply to impress on my mind the propriety and force of illustrations of the uncertain scenes of life by images from the sea. Any one familiar with its various states knows it to be, indeed, “smooth and deceitful,” yet “troubled and tempestuous” above all the objects in nature.

After a calm which presented the whole ocean as a bed of glass, we have now again so much motion, that I am necessarily seated *a la Turk* with my whole writing establishment in my lap. It is quite chilly—a November afternoon; and with the

mercury in Farenheit at 52° our cloaks and caps are once more in requisition. On deck, the flying clouds, with dashes of rain, and cold blustering intervals of sunshine, remind me of a day late in autumn at Otsego, when the fresh wintry blasts come howling down the lake.

*Friday, 31.* This morning, during a calm, we had the first full view of a whale. From daybreak till eight o'clock, many had been spouting at a distance; but this rose immediately at the bows of our vessel. The noise made by the suction of the water round the animal, and by its spouting, rendered the usual exclamation—" *There she blows!*"—unnecessary, in attracting our attention to the spot; and we all hastened forward to catch a sight of so welcome a visiter. We were fully gratified; for it continued to play on the surface of the water, within a stone's throw, for more than an hour; and at one time lay alongside of us for some minutes perfectly still, and within a few yards of the ship. It was about eighty feet long, and proportionably large: its spout, appearing like pure and beautiful steam, was projected, by a single puff, neary twenty feet into the air. The animal was of the species, called fin-back—(*Balæna Physalus*)—a kind too fleet and powerful often to be attacked by whalers. It disappeared by diving headforemost, and casting its broad flukes perpendicularly out of water.

*Monday, Feb. 3, S. lat. 45° 30'.* We are now on the *Brazil Banks*—had soundings at 60 fathoms on Saturday afternoon. The difference of depth in the water is plainly visible to the eye; the

colour having changed from deep blue to that of a beautiful light green. At four o'clock, yesterday morning, we fell in with the whaler *Britannia*, of London, cruising on the banks, and sent letters on board of her, to be transferred to the first ship she should meet, bound to America. Some of our number improved the opportunity to distribute tracts, which were gratefully received by her crew.

*Thursday, Feb. 5, S. lat. 51 deg.* All hands have been actively engaged to-day, in putting the vessel in trim for Cape Horn. The upper yards, masts, and rigging, have been sent down; and the ship dressed in a complete suit of new sails, of the stoutest texture. These preparations look formidable, but seem justified by the general aspect of the weather. Just before night there was a very peculiar exhibition on sea and sky. For half an hour before and after sunset, the whole heavens, except a quarter of a circle in the west, which was perfectly clear, were covered by dense, and unusually lowering, clouds. The elevation of the unshaded arch was not more than five degrees; and under it, on the farthest horizon, a mass or line of vapour extended, so greatly resembling a distant coast, that had we not known it to be impossible, not all the power of vision, aided by our sea glasses, could have satisfied us that it was not the American continent.

The rays of the sun, entirely shut out by the heavy canopy above, came to us only in splendid reflections from this fairy realm, and presented a succession of mountains, and groves, and spires.

and turrets, and towers, and even *steamboats* and *lighthouses*, all in the richest colouring, and glittering with silver. For some minutes, the splendour of the sight momentarily increased, drawing from us enthusiastic admiration : when the sun suddenly bursts from behind its dark drapery, and in an instant the whole mass of clouds, over and around us, were changed, in all their ponderous forms, from the blackness of night to the brightest crimson ; while the sea, before shrouded as in a funeral pall, gleamed with the mingled reflections of purple and gold. The transition seemed one of enchantment ; but our admiration was not unaccompanied by emotions of awe. The lowness and thickness of the clouds made the reflections of their colour so strong, that the sun, though perfectly unobscured, glared with a fiery and unnatural light ; which, as it gradually faded into the sickly shades of an eclipse, marked the sails and rigging, and every countenance with a hue of death. Minds, that soar above the power of superstition, might have felt a momentary uneasiness at such unusual omens ; and while sea-birds, which delight only in the drivings of the storm, screamed around our masts above, or silently gazed at us as they tossed on the waters below, I could but exclaim—

“ Dark gath’ring clouds, involve the threat’ning skies ;—  
 The sea heaves, conscious of th’ impending gloom—  
 Loud hollow murmurs, from the deep arise—  
 They come—the spirits of the tempest come ! ”

*Feb. 7.* Our apprehensions of heavy weather have not been realized ; and we are making most



rapid progress, with clear sky and fair wind. We have been amused to-day by vast numbers of whales sporting near us on every side, and often thrusting their broad backs entirely above water, as they rushed past with the velocity of lightning. These also were *fin-backs*.

*Saturday, Feb. 8.* We were roused, this morning, at six o'clock, by the cry—"Land ho!" Staten Land, seventy miles distant, being in sight. Points of Terra del Fuego were also seen during the forenoon. At mid-day we arrived directly opposite Staten Land; and passed New Year Harbour, at a distance of ten miles. The mountains are lofty, and broken, and fantastic in their contour. Many of their summits were spotted with white, but whether of snow or rock we could not determine. The whole island appeared thickly covered with wood, but of low growth; though one of our seamen, who has visited it for seal, says the trees, to the water's edge, are large and afford good timber. The whole coast is iron bound and precipitous, consisting of cliffs towering many hundred feet, against whose slippery bases, the surf constantly breaks fifteen and twenty feet high. Every thing wears an aspect of profound solitude, not a living creature being seen, but the sea fowl wheeling round their inaccessible nests, or diving to the waters below.

Knowing the island to be uninhabited, we were surprised, on a nearer approach, to see a column of smoke, rising at the entrance of New Year Harbour. It was, probably, from the fires of persons

left by ships, for the purpose of catching seal. While accounting for it in this manner, I could but wonder at the inconsistency of those who condemn the Missionary to a heathen land as an enthusiast and a mad man, and yet look on such as these, who, for a little worldly gain, banish themselves for months and years to the most lonely and inhospitable climes, as praise-worthy examples of enterprise and hardihood.

After passing the most eastern point of the island, and directing our course along its southern shore, it assumed new and interesting forms; and its entire outline became more and more *outré*. Were I to send you a sketch of it you would almost believe me sporting with your credulity. The whole seemed but a range of obelisks, pyramids, domes, castles, and towers, which even a dull imagination might have transformed into the gigantic works of the fabled race, said to have inhabited the southern regions of the neighbouring continent. As the evening approached, the whole became empurpled, by the rich tints of the "sunset scene," so often the subject of the artist's skill, while many points of rocks, from the water's edge to the highest peaks, either from ice, or water, or metallic composition, glittered with the brilliancy of diamonds. It is interesting, after having seen seventy-nine days at sea, thus to have our horizon once more broken; especially as it is accompanied by the assurance, that we have very nearly reached the grand climacteric of our voyage—CAPE HORN.

## CHAPTER IV.

## VOYAGE.

*Thursday, Feb. 20, S. lat. 57° 30', W. long. 70° 30'.* Immediately after finishing the preceding page, nearly a fortnight ago, we were assailed by the fierce winds of the Cape. We had just fallen asleep, after an uncommonly mild evening, when the rushing of an impetuous storm, followed by the alarming cry, "*All hands on deck!*"—(thundered with stentorian voice, down the maindeck, and forecastle hatchways)—effectually roused us from our slumbers. It was more than an hour, before the ship could be snugly hove to: and we have been in one uninterrupted gale ever since, making but little headway in our passage. Some apprehension existed, at one time, of our being too much in the neighbourhood of the Diego Ramirez, a cluster of rocks thirty miles south of Hermit's Island, on which Cape Horn is situated. But we shortly afterwards ascertained ourselves to be well to the westward of them; and, on the morning of the 16th, at four o'clock, made Cape Noir, an island near Cape Gloucester, on Terra del Fuego, twenty miles distant. We wore ship immediately, and had only time to clear the coast before the wind, blowing "*dead on shore,*" increased to a perfect hurricane, and for the last forty-eight hours has driven us with irresistible fury far eastward again. Here we still struggle with the elements.

H—— often says, “ *With what terror would our friends witness our situation!*” At the very extremity of the globe, surrounded by an immense waste of angry waters, whose surface is unceasingly swept by wind, and hail, and rain, and snow, our only earthly hope, a few hundred feet of timber, which the ingenuity of man has formed to float upon the ocean; liable to many accidents, and hourly exposed to a horrid death, it would not be surprising, if the bursting of the tempest above, and the roaring of the deep below, should sometimes make us “fearful and unbelieving.” But they do not. We have an unshaken confidence that all will be well; and behold the terrors of our way without other emotions than those of gratitude and hope. We often view our good ship with a kind of sympathy: dismantled of much of her loftiness, and reefed and furled almost to bare poles, she looks, in her conflict, desolate as a solitary oak, writhing in the contentions of a winter’s storm.

*Saturday, March 1, S. lat. 52 deg. W. long. 82 deg.* After a tempestuous passage of twenty-one days, by the aid of a few hours of fair wind, we find ourselves completely round Cape Horn. The whole ship’s company, passengers and crew, appear like captives on the eve of liberation from a gloomy and uncomfortable prison. You will not be surprised at this, when informed that we have scarce seen the sun for three weeks, and the moon but once, though she is now some days past her full. Not one of the officers or crew have had dry clothes during the whole of the

time ; the deck has been constantly deluged, and the cabin dark and cold : for we have had no fire, though the mercury has stood as low as 34 deg. and 36 deg. Our nights have been restless, from the violent motion of the vessel, and the groaning of her timbers ; and our days spent in stupidity and idleness, if an involuntary loss of time may be called by that name. We could do nothing, but wrap ourselves in our cloaks, hold on to any thing within reach, and, whether sitting up or lying down, roll and pitch with our labouring bark.

Notwithstanding these facts, this part of our voyage has by no means been uncommonly tedious or uncomfortable. The prevailing winds of this region are heavy gales from the west, the direct course to be steered in passing the Cape, and ships are often detained by them three times the period we have been, and meet with weather far more dangerous and severe ; so much so, that many vessels, after striving in vain for weeks here, to make a passage into the Pacific, have been obliged, at last, to bear away for the Cape of Good Hope, and make their voyage across the Indian ocean.

There is great cause for gratitude, that we have thus passed this dreaded goal, and are permitted to pursue our way without disaster or longer detention. Our crew have all been kept in life, where many a poor sailor has found a cold unfathomed grave ; and our ship has rode in safety, where, not a few have met an untold fate.

*March 4, S. lat. 48 deg. W. long. 84 deg.*  
If the affections of my heart are ever roused to

an enthusiasm of joy, it is when I see a young man in the fulness of his health and strength, turning from folly and sin, to the love of God. Such a sight I have lately had the happiness to witness in G——. I have had long and repeated opportunities of conversing with him on the salvation of the soul; and, for some time past, he has been deeply serious. More than once, I have seen him stretched at full length in his state-room, apparently under the influence of thoughts and feelings bordering on agony. The same emotions have been visible in his countenance and manner, as he has walked his nightly watch on deck; and he now stands, before the whole ship's company, as one who is confessedly of a broken and contrite spirit in the sight of his Maker and his Judge. I cannot but believe, that in him we have the faithfulness of the promise, that the Spirit should be sent "to convince of sin, of righteousness, and of judgment."

My interviews with R——, since the gale off the Rio de la Plata, have been frequent. He continues greatly interested for his own salvation. On two nights, recently, I have spent a part of his watch on deck with him, and at both times, by the light of a waning moon, have seen tears roll in torrents down his hardy cheeks, while he has spoken of the things that relate to his eternal peace.

To some of his shipmates he has become an object of ridicule, while others seem to be like-minded with himself. Shortly after passing Staten Land, he came to me one morning, with a very

animated look, saying, "O Mr. S——, I have much hope of C——: he is greatly troubled, has *knocked off swearing*, and is constantly *overhauling his Bible*. He used always to swear when reefing in a gale, but on Saturday night, we were on the lee-yard-arm of the main-topsail together, for half an hour, and, though it blew a hurricane, and we could do nothing with the sail, he never swore a word: Let him only *cut cable, and swing from the fellows in his watch*, and I shall not fear for him!"

I do not wonder that the angels of heaven, who know all the bliss of true holiness, rejoice before the throne of God, at the repentance of a sinner on earth. When I look on these rough sons of the ocean, and know that the breath, so lately spent only in profaneness and sin, is now addressed to God in prayer; and that from some secluded part of the ship, they daily and nightly offer the sacrifices of penitence—sinful as they have been, I at times feel ready to clasp them to my bosom, as those who shall yet be purified, even as Christ is pure. Oh! that their number may here be increased, till every soul, by the renewing of the Holy Ghost, shall "be made meet for the inheritance of the saints in light."

*March 6.* G—— is rejoicing in the possession of a Christian's hope. He requested an interview with me last night, during his first watch; and as I approached him in the dark, fell on my neck, with emotions that denied him utterance. It was some time before he could tell me of the affections that had taken possession of his bo-

som. So great and so entire a change had taken place in his views and feelings, as to constrain him to believe, that unto him "old things had passed away, and all things become new," and that he was "in Christ Jesus a new creature." After an interesting and exciting conversation, I left him as I found him, rejoicing in the fulness of hope; and praying in my own heart, that the affection throbbing within his manly breast, might prove to be the commencement of a joy, which in the world to come, would "rise immeasurably high."

A short time since, R—— was in great despondency, and said to me, "I know not what to do! I have read my Bible, and have prayed; I have tried for weeks, and for months, to be religious, but I cannot; I have no true repentance, no real faith, and God will not hear my prayers; what can I do? I feel that my soul will live for ever; and without the grace of God, I know it must eternally perish." But to-night I met him, with his Bible in his hand, and his very heart in his face, and his first words were, "O, Mr. S——, I have found the right way to believe; It was the righteousness of Jesus Christ I needed. Now the whole Bible is not *against me*, as it used to be, but every word is *for me*; because I see and feel how God can be just, and yet justify an ungodly sinner."

*Monday, March 10.* This evening, while walking the deck, I happened to cast my eyes into the steerage, and could not refrain wishing, that some of those whose hearts are interested for the salvation of seamen, and who are active in



exertions to promote it, could have stood by me for a moment. One person only was there, and, for the time, I wished to see no other; it was C—— reading his Bible. The lamp was suspended from the upper deck, at too great a height to admit of reading by it when seated on the floor, and too much fatigued by a hard day's work to stand, he was kneeling, and reading with an attention and solemnity that seemed to absorb every thought and feeling. He did not change his position in the least, till the bell rang for prayer, a full half hour from the time I first observed him, while his attitude, countenance, and whole appearance, gave strong testimony that he was searching the Scriptures for "the words of eternal life."

K—— and N—— are deeply affected by the change in their friend G——; and there is a seriousness from the quarter-deck to the fore-castle, that forces itself on the observation of every one. Even M——, who seemed to be so far given up to evil as to have no one to care for his soul, is filled with wretchedness as a sinner. And while conversing with him, I have seen "rivers of waters" fall from his cheeks into the briny deep, as he has hid his face on the gunnel of the ship. And what, my dear M——, shall we say to these things? Whose is the power, that has produced such impressions on the feelings of these hardy sailors? And what influence, but the breathings of the Holy Spirit, could thus have melted their hearts into penitence?

*March 12.* At two o'clock, P. M. descried a

sail ; and soon afterwards recognized the red banner of Britain. She proved to be the brig Tiber, from Valparaiso, bound to Valdivia, eight days out. Captain Clasby asked, before coming up with her, whether any one of us wished to board her ; but we all declined : which, I greatly regretted, when after passing, and being nearly beyond hearing, her commander, in his farewell words, reported, *the U. S. ship Franklin, 74, Commodore Stewart, at Valparaiso.* I should have been pleased, in obtaining more particular information from our friends of that ship.

*Monday, March 24, S. lat. 15 deg. W. long. 96 deg.* In the midst of more important thoughts, I have omitted to mention, that we have entirely left the region of winds and tempest, and long ceased to ride upon "the mountain wave." We are now ploughing a widely extended plain, under a press of sail, at the rate of ten miles an hour ; and instead of the chilling blasts of the Cape, are fanned by a breeze, balmy as the breath of May. When we first sent our top-gallant sails and royals up, and again spread our broad studding-sails to the wind, we almost feared, after seeing the ship so long staggering and reeling to and fro like a drunken man, under close-reefed topsails only, that she could not bear so great an addition of height and breadth ; but she hastens on, with all her accustomed stateliness and beauty ; and, with so much steadiness, that we are scarce sensible of the slightest motion. The contrast in our whole situation is so great, as to produce a proportionate exhilaration of spirits ; and with a sailor's life,

in its most favourable aspect, before me, I have been led with Byron to exclaim —

“ Oh who can tell, save he whose heart hath tried,  
And danced in triumph, o'er the water wide,  
The exulting sense, the pulse's mad'ning play,  
That thrills the wand'rer of the trackless way,  
O'er the glad waters of the dark blue sea !”

For some time after entering the Pacific, we almost doubted the appropriateness of its name : the experience of the last three weeks, however, has fully satisfied us on this point ; but for the deep blue of the surface, we might fancy ourselves to be sailing on the placid bosom of a lake. We are now off the coast of Peru ; and have been greatly delighted with the beauty of the sky and clouds, which is here very peculiar, and I should think unrivalled in any other part of the world. Towards evening, and early in the morning, I have seen, at the same time, clouds of almost every colour, in different parts of the heavens ; and of hues I never beheld there before ; for instance, a rich and perfect green, amber, and carmine ; while the hemisphere round the rising or setting sun has been one blaze of glory. Last night, the tinge on the ocean added greatly to the effect of the scene ; it was of perfect blood colour, occasioned by the reflection of a fleecy veil of crimson clouds, stretched over a greater part of the heavens ; the appearance was so extremely singular, as to cause us almost to shrink from it, as from something supernatural.

*Monday, March 31.* I never knew a Sabbath on land, such as yesterday was here. Even the

sky was of a purity I never beheld before ; and the eye, in its vision, seemed capable of reaching the very limits of space. Not a cloud was visible ; the white bosom of a tropic bird here and there was only to be seen, appearing in her lofty soarings like a flake of snow against the blueness of the heavens. About the ship, scarce a sound was heard from the opening of the morning till the close of day, but the rippling of the water as we sailed through the deep, or the voice of worship as we bowed before our God. All on board appeared to feel, as well as know, that the day was sacred to its Maker ; and when I viewed the neatness and order of every thing, and witnessed the quiet and solemnity that prevailed, I could not but fancy that I saw "HOLINESS TO THE LORD" inscribed on the cloud of canvass spread to the breeze. Our public services were delightful ;—and what Christian would not have felt them to be so, when the bright tear of rapture might be seen starting in the eyes of some, and that of sorrow trembling in those of others ; both of whom, till of late, "cared for none of these things."

R—— is one of the happiest of creatures. All he says, is worth twice its real value, from the manner in which it is communicated. He, last night, related to me a conversation he had with C—— a few days since. C—— came to him, with a spirit greatly troubled ; and wished to know in what manner he had obtained the light and liberty he appeared to enjoy ; adding, "I believe the Bible to be true, and every word of it to be from God. I know that I can be saved only by

the redemption of Jesus Christ. I feel my misery as a sinner—I believe every thing—but how am I to believe so as to be saved? I want faith, and how am I to get it?" R—— told him, it was just so with himself once: "I did not know what faith was, or how to obtain it; but I know now what it is, and believe I possess it. But I do not know that I can tell you what it is, or how to get it. I can tell you what it is not: it is not *knocking off swearing, and drinking, and such like*; and it is not *reading the Bible, nor praying, nor being good*; it is none of these; for, even if they would answer for the time to come, there is *the old score* still, and how are you to get clear of that? It is not any thing you have done or can do; it is only believing, and trusting to what *Christ has done*; it is forsaking your sins, and looking for their pardon and the salvation of your soul, because he died and shed his blood for sin; and it is nothing else." A doctor of divinity might have given poor C—— a more technical and polished answer, but not one more simple or probably satisfactory.

*Tuesday, April 8, N. lat. 3 deg. W. long. 115 deg.* We have bidden adieu to the southern hemisphere, most probably for ever. We recrossed the equator on the night of Saturday, 5th instant—three months, to an hour, after having passed it in the Atlantic.

The last evening was devoted to the observance of the monthly meeting for prayer, a service not expected to recur again till we shall have left the Thames. It was an exceedingly inter-

esting hour. While the burden of our petitions, in unison with the appointment, was, "*Thy kingdom come!*" the objects, and the end, of the Missionary cause rose with all their moral sublimity on our view, and caused us to sing with delighted animation, the fine hymn—

"Glorious things of Thee are spoken,  
Zion, City of our God!"

A copy of verses composed by Kristnu, the first Hindoo convert at Serampore, also formed a part of the exercises: and while we chanted its simple stanzas, we could not but hope that similar knowledge and piety might yet characterize the productions of some, who through our instrumentality should be turned "from darkness to light, and from the power of Satan unto God."

Every association connected with the peculiar services of this day, consecrated as it is by those who look for the salvation of the world, must produce a happy influence on the heart believing that the " fervent effectual prayer of the righteous man availeth much;" especially on that of the Missionary, who, however unknown, however solitary and destitute, still feels that he is included among the scattered bands for whose special blessing the followers of Christ unitedly—

"Thus bend the knee, and lift the hand in prayer."

We were joined in our worship by all the officers and crew off duty, some of whom we trust have found access by the same Spirit to our common Father and God. It was with no ordinary feelings of gratitude we beheld a row of these

rough but interesting men uniting with us not only by an external attendance, but, as we believe, in the warm affections of the heart. Often during the evening I saw tears of joy glistening in the bright eye of R——; and could easily imagine the language of his soul to be—"If I forget thee, O Jerusalem, let my right hand forget her cunning, if I prefer not thee to my chief joy."

*Friday, April 11, N. lat. 8 deg. 30 min. W. long. 134 deg.* This day has been marked by an incident, my dear M——, which to those most intimately connected with us, must take precedence of all others of a temporal nature which I have yet recorded: the birth of a son to our dear H——. It was determined that the young stranger should be by birth as fully an American as possible; for this purpose the ensign was immediately hoisted; and Master C—— first saw the light under the proud wavings of our national banner.

*April 15.* About the period of the last date we entered the north-east trade-winds, and have been rushing onward before their freshness, at the rate of more than two hundred miles a day. Should we continue thus to be prospered, we shall in a very short time make the land of our long expectation.

*Thursday, April 24.* It is even so—the island of Hawaii is before us. For two or three days, we have had many indications of being in the vicinity of land; several times yesterday, we imagined we could trace the outline of a mountainous coast, but were as often deceived by the heaping

of clouds on the horizon. During most of this morning, we were subject to the same illusions; though the fixedness of clouds and mist, directly before us, seemed to indicate the attraction of high land; and, at three o'clock this afternoon, as this thickness began to rise from the face of the ocean, the broad base of Hawaii, covered with Egyptian darkness, came peering through the gloom. The reality was too certain to admit of a moment's question; and was accompanied by sensations never known before.

In my own heart there was with them a mingling of pain;—it was the signal for separation from those in whom I had become deeply interested; and many of whom were in a state, the issue of which seemed deeply connected with the destinies of eternity. The first tumult of feeling was quickly succeeded by something that insensibly led to solemnity and silence. Several of the crew were seen to brush a tear from their eyes; and one turned to go below, with the expression, "*Land, indeed it is—and the last and saddest sight I wished to see!*"

At the approach of evening, the mist and vapour slowly rose higher and higher, disclosing first the cultivated lands along the shore twenty or thirty miles distant, and then woodland regions above, with here and there a projecting cascade. As the scene increased in interest and beauty, the language of our hearts was, "*Hail! and welcome!*" And after tea, having assembled along the side of the ship next the land, we almost insensibly joined in singing the appropriate hymn—



"O'er the gloomy hills of darkness  
Look, my soul, be still and gaze."—

We had scarce finished the first line, before we were encircled by the officers and crew, with a seriousness that bespoke a participation of the sentiments on which we were dwelling. Some of their bosoms throbbed, I doubt not, with affections known only to the pious mind. The last rays of a glorious sun were gleaming from the west, and a full-orbed moon rising upon us in the east; before which, the haziness on the land suddenly gave way, without leaving a trace of the gloom, which an hour before had overshadowed the whole island, except a light drapery of clouds on the highest points of the mountains. The change was too sudden and too remarkable not to be noticed; and we could not but hope and pray, that the greater spiritual gloom, which we knew filled the land, might as speedily flee away before the mild light of the Gospel of Salvation.

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## CHAPTER V.

### HAWAII.

*Friday, April 25.* The appearance of Hawaii, this morning, was exceedingly beautiful. We were within a few miles of the shore; and the whole of the eastern and northern parts of the island were distinctly in view, with an atmosphere perfectly clear, and a sky glowing with the freshness and splendour of sunrise. When I first went

on deck, the grey of the morning still lingered on the lowlands, imparting to them a grave and sombre shade ; while the region behind, rising into broader light, presented its precipices and forests in all their boldness and verdure. Over the still loftier heights, one broad mantle of purple was thrown ; above which, the icy cliffs of MOUNT-KEA, at an elevation of 17 or 18,000 feet, blazed like fire, from the strong reflection of the sunbeams striking them long before they reached us on the waters below. As the morning advanced, plantations, villages, and scattered huts, were distinctly seen along the shore ; and columns of white smoke began to rise here and there, from the early fires of the inhabitants.

At nine o'clock, the breeze being light, a boat was sent off from the Thames for refreshments. Not long afterwards the deck of our ship echoed with the cry, "*A canoe !—a canoe !*"—and one of the rude barks of the natives was seen rapidly approaching us. Every eye was instantly fixed on it with intense observation ; and I hastened to assist H—— from her state-room to the cabin windows, to view the uncultivated beings with whom we are to spend our lives. A first sight of these wretched creatures was almost overwhelming. Their naked figures and wild expression of countenance, their black hair streaming in the wind as they hurried the canoe over the water with all the eager action and muscular power of savages, their rapid and unintelligible exclamations, and whole exhibition of uncivilized character, gave to them the appearance of being half-

man and half-beast, and irresistibly pressed on the thoughts the query—"Can they be men—can they be women?—do they not form a link in creation, connecting man with the brute?" This indeed seemed to be the general impression; and the officer heading the boat sent to the shore, on his return, exclaimed as he ascended the deck, "Well, if I never before saw brutes in the shape of men, I have seen them this morning:" and, addressing himself to some of our company, added, "You can never live among *such a people as this*, we shall be obliged to take you back with us!"

Other canoes soon arrived, and many gathered round us to gratify their curiosity, and dispose of fish, water melons, bananas, sugar-cane, and sweet potatoes. They remained an hour or two, and, notwithstanding our first impressions, greatly commended themselves to us by their artlessness and simplicity, and an apparent sprightliness and intelligence of mind. They seemed rejoiced to know that more Missionaries had arrived, and on hearing it, addressed one another with great animation, exclaiming, "*Mihanero—maitai, maitai—nui, nui maitai.*" "*Missionary—good, good—very, very good.*" They informed us, that the Missionaries at the islands were all well; and were with the king and chiefs at Oahu.

At twelve o'clock we entered the channel between Maui and Hawaii, and ran close along the north shore of this last island. Everything here exhibited great poverty. The mountains were covered with clouds, and not a tree or shrub

was to be seen. The whole surface of the country was spread with dark rocks ; and the little grass perceptible was scorched and sun-burnt. The huts seen scattered along the beach, looked more like the sties and kennels of pigs and dogs, than the abodes of men : and the whole appeared something like the Hawaii I had pictured to my mind's eye, when I first seriously thought of devoting myself to the Missionary work in these islands. Yet the sight made me almost draw back from a home so barren and so miserable.

In the evening Hawaii and Mouna-kea again, at a distance, afforded another of the sublimest of prospects ;—while the setting sun and rising moon combined in producing the finest effects on sea and land. The mountains were once more unclouded, and with a glass we could clearly discern immense bodies of ice and snow on their summits.

*Saturday, April 26.* We sailed rapidly during most of the night, and had the prospect of reaching Oahu early this morning ; but our fine wind left us, and we are now slowly advancing along the western sides of Mami, Ranai, and Morokai, with the promontories of Oahu still far before us. All the islands in sight have a mountainous and rocky appearance, not very interesting at a distance, except from the wild and romantic outlines which distinguish some of their number.

Hawaii rises on every side from its broad base in gradual and unbroken ascent, till, like a patriarch, it overlooks the whole cluster to which it gives name. The only irregularity in its outline

is occasioned by three wide-spreading pyramids or cones, forming the summits of the same number of mountains—Mounakea on the east—Mounaroa on the south, and Mouna-Huairarai on the west. The height of Mounakea has been estimated at 18,000 feet, that of Mounaroa at 16,000, and that of Huairarai at 10,000 feet above the level of the ocean.

The eastern peninsula of Maui forms one unbroken mass, rising 10,000 feet high : but the western end is divided into separate mountains ; and though not so lofty as the eastern promontory, is thus in its outline much more romantic and beautiful. We have particularly admired three lofty peaks near this extremity of the island, which the natives on board say are immediately behind Lahaina, one of the most fertile and beautiful districts in the group, and the proposed site of a new Missionary station.

Tahurawe is a mass of uninteresting and barren rock, at an elevation of a few hundred feet only, above the sea. Lanai is five or six thousand feet high, and so regular in its contour, that it might be described by a segment of a circle. While Morokai immediately north of it, like the west end of Maui, is broken into lofty peaks and spurs of mountain, jutting boldly into the sea, and imparting to the island an appearance of great wildness and sublimity.

*At anchor off the harbour of Honolulu, Monday, April 28.* At twelve o'clock on Saturday night, by the light of a full moon, we made the south-east end of Oahu, five miles distant. No-

thing can surpass the wild beauty of the promontories forming the headlands of this part of the island ; and I was detained on deck for several hours, gazing at them with delight, as the ship lay off and on, waiting the approach of day.

At sunrise, we were close under *Diamond Hill*, a principal point on the south side of the island. It is the crater of an extinguished volcano, the bare shell of a decapitated mountain, whose bowels have been exhausted by fire. It is of a circular form, many miles in circumference ; and rises almost perpendicularly several hundred feet. Its sides every where look like seared walls ; and are fluted and furrowed from top to bottom by the washings of water-courses, as if by artificial workmanship. They are also surmounted in many places by a kind of moulding of equally singular formation ; and again by blocks and piles of jagged lava, having in their elevation, the appearance of the parapets and battlements of a dilapidated castle. A more unique object can scarce be imagined.

Immediately on rounding this point, the whole of the south side of Oahu burst on the eye in beautiful panoramic view ; presenting first the bay of Waïtiti, encircled by heavy groves of the coconut, and other luxuriant trees—then an extensive and perfectly level plain, stretching four or five miles along the shore, and a mile or two inland ; at which distance a variety of hills began to skirt its side, rising first in gentle undulations, and then more abruptly, till they ran off in lofty and pointed ridges, to a range of mountains dividing the island

in the direction of the coast, and crowning its centre with two or three elevated peaks. Some of these hills near the plain were covered only with a smooth green sward, gleaming in the brightness of the morning with all the softness and richness of velvet ;—others were sprinkled here and there with single trees and clumps of various coloured foliage from the darkest of green, to that which seemed almost white ; and all, as they rose to the mountains, became clothed with a rich woodland verdure.

At the farther end of the plain, three or four miles distant, lay the town of Honoruru : to which a fort with its floating banner, the American Consulate, the Mission House, and a cluster of masts in the harbour, gave something of an aspect of civilization. Directly in rear of the town, at the foot of the mountains, another old crater was distinguished, planted with a battery of guns, from which also the flag of the nation was waving. Beyond Honoruru to the west, lay a wide extent of open country, apparently under good cultivation ; and terminated at a distance of ten or fifteen miles, by a noble chain of mountains, the middle of which is marked by a fine stretch of table land.

At eight o'clock we cast anchor in the open roads, within a mile of the shore and town : and I had a moment's opportunity for more minute observation. There was much of natural beauty before us. All was in a glow of brightness ; but there was a want of life and elasticity, that forced itself at once on the notice : a stillness—not the

stillness of the Sabbath, though it was the day of God—but the stillness of a torrid climate, whose enervating and depressing temperature was plainly to be seen in the strong vibrations of a heated air. While I gazed on the thickly crowded huts of the natives,—seeming so many sunburnt ricks of hay—and saw with a glass their naked inhabitants, lounging about in listless inactivity, I felt that I had reached a strange land—a land, far different from that in which were the habitations of my fathers, and where till now had been my home.

At nine o'clock, Mr. Bishop, Mr. Richards, and myself, with the natives William Kamahoula and Richard Karaoula, accompanied the captain on shore. We rowed half a mile along the coral reef by which the coast is here bound, and on which the surf breaks some hundred rods from the beach, before coming to the narrow opening forming the channel into the harbour. The entrance is short; and we were soon in the midst of ten or fifteen ships, principally American and English whalemén, and some five or six of the native vessels, brigs and schooners, all anchored near to the beach, and some at moorings on the shore.

The bay is small, not more than half a mile long and a quarter broad, but deep and perfectly safe. Its western side is lined by marshes and fish ponds, stretching northward till they meet a small river at the head of the harbour, by which the congregated waters from the mountains are poured into the sea. The town of Honoruru lies on a point, formed by the eastern side of this river,



and the curvature of the beach, as it sweeps again towards the ocean ; and presents to the view, first, the establishment of Mr. Marini, a Spanish settler, consisting of a stone dwelling stuccoed and whitewashed, with other buildings of similar construction, enclosed by a wall of coral and mud ; then the residence of the American Consul, a wooden house two stories high with covered verandahs and venetian blinds,—several mud store houses—a small building of wood belonging to the chiefs, and the fort of mud, covering an acre or two of ground, furnished at an elevation of ten or twelve feet with embrasures, and surmounted by small guns. Immediately behind these, thickly crowded and irregularly built huts of mud and grass—the habitations of a population of five thousand natives are seen in a straggling grove of cocoanut-trees ; and beyond, the beautiful and richly cultivated vallies of the interior enclosed by mountains of great height and wildness !

Perceiving a low stone quay on a point under the fort, and near a cluster of native buildings, we were about to land on it, when a party of islanders exclaimed “ *Tabu ! tabu !* ” and informed our interpreters, William and Richard, that the largest of the houses was the residence of the king ; and he had prohibited any one from landing at that place. William replied, “ *New Missionaries have arrived :* ” when they ran to the *palace* ; and a fine looking young female, in a European dress of pink satin, with a wreath of yellow feathers on her head, made her appearance. It was *Tamehamaru*, the favourite queen of RiboRiho. She ex-

pressed her regret that the quay was *tabu*; and politely requested us to row to a spot on the beach nearer the town, to which she pointed, and where she would meet us.

By this time she was joined by a gentleman, who we afterwards found to be Mr. Jones, the American Consul; and taking his arm, they proceeded together to the place appointed. On landing, we were introduced to her Hawaiian majesty by this gentleman. She received us very cordially; and after bidding us welcome to the islands, consigned us to the care of Mr. Jones, and returned to the point. The queen appeared about twenty or twenty-two years of age; and though well formed, is tall and masculine in figure. Her countenance is open and intelligent, with fine black eyes and hair; but her features are too broad and flat for beauty; and her complexion that of a dark mulatto—the general colour of the islanders.

The news of our arrival soon reached our Missionary friends; and after waiting a few minutes at the Consulate, we had the happiness of receiving the warm salutations of Mr. Loomis, and the Rev. Mr. Ellis, an English Missionary, under the patronage of the London Missionary Society. Mr. Ellis has been many years at the Society Islands, and is but recently established at this group. His experience in Missionary labour, and his acquaintance with the dialects of the South Seas, make him a most valuable accession to the Mission here.

Thronged by a crowd of chattering and noisy

natives, who expressed their pleasure at our arrival, by hooting and dancing, and running along our path, we proceeded immediately with these gentlemen to the Mission Houses, situated on the plain, half a mile from the village: here we were introduced to the rest of the family, consisting of the Rev. Mr. Thurston and Mrs. Thurston, Mrs. Bingham, Mrs. Ellis, and Mrs. Loomis. Mr. Bingham was absent at Waititi, three miles distant, attending religious service with a large party of chiefs, at a temporary residence at that place.

At eleven o'clock Mr. Thurston preached in English at the Mission Chapel, to an audience of about one hundred foreigners—sixty of whom were captains, officers, and seamen, from the ships in port. The hour could not be otherwise than deeply interesting to us: the chapel in which we worshipped was the first ever erected on the ruins of idolatry in this land; and though of the simplest and rudest construction, being entirely in the native style, it was on this account beautiful and lovely in our eyes.

We had completed a long voyage, and were permitted to tread the shores of our destination under circumstances of peculiar mercy; and now had the privilege of paying our vows of gratitude to God from one of his peaceful temples, though in the humblest form. I can never forget the excitement with which I entered its lowly roof, trod the matted ground, its only floor, and looked at its unbarked posts and rafters, and coarse thatch of grass: primitive as every thing appeared, I felt that it was a house of God, and one of the happy gates of heaven.

On returning to the Mission House, we had the pleasure of meeting the Rev. Mr. Bingham. The report of our arrival had reached Waititi, and one of the queens of RihoRiho, had been sent with him as a messenger from the chiefs there, to request a visit from us at their afternoon worship; and after dinner we accordingly proceeded to that place.

The queen, in a dress of white cambric, rode in a light waggon, drawn by a troop of natives, who hurried it along with great rapidity; and was followed by a train of attendants, one with a spit-box, another with an umbrella, some with fans of cocoa-nut leaf, &c. &c. Among the rest, one bore two *feathered staffs*, six or eight feet in length, with handles of ivory and tortoise shell—these were carried as badges of rank. We ourselves made the excursion on foot; first over the large open plain to the east, which is entirely without trees or cultivation; and then through successive groves of the cocoa-nut, and plantations of the banana. We found the chiefs encamped in slight bamboo bowers, under a grove of cocoa-nuts by the sea-side, and near the bay of Waititi.

The party consisted of *Keopuolani*, the queen dowager, and mother of the present king; the Prince *Kauikeaouli*, her son, a lad nine or ten years of age; the Princess *Nahienaena*, his sister, two years younger. *Kaahumanu*, the favourite queen of Tamehameha, and her present husband, *Taumuarii*, king of Tauai and Nihau; his son *Kearisaho nui*; and *Karaimoku*, or *Mr. Pitt*, as

he is usually called, Prime Minister both to the former and present king, with two or three hundred of their favourite attendants and followers. The chiefs were all under one *ranai*, or rude bower, the floor being spread with several thicknesses of mats, on which some were seated, *a la ture*; others lounging, and some lying down, with their heads resting on round pillows of silk velvet, damask, and morocco. Behind, or near each one, a servant sat or kneeled, fanning his master or mistress with a fan made of the leaves of the cocoa-nut, and holding in the other a small round bowl of dark polished wood, filled with the leaves of an aromatic vine, for a *spittoon*. Another servant sat or stood near each chief with a *kahile* or feathered staff, which he constantly waved, to keep off the flies. They were all dressed in European costume; and each had a small spelling book and slate on his mat with him. They greeted us with much kindness of expression and manner; and seemed interested in the improvements they were making, and in the religious services of the day. They wrote their own names on their slates, for us to read, and secure the right pronounciation; and requested us to leave ours with them, for the same purpose. They repeatedly shook hands with us, reiterating their joy at our arrival, saying, they were glad too, that we had come on the *la tabu*, the Sabbath-day; appearing to view this circumstance as a propitious omen.

The servants, and rest of the common people, were all in the native dress. That of the men

consists of a *maro* or girdle, eight inches or a foot in width, and nine or ten feet long, twisted round the loins ; and a *kihei* or mantle, usually about six feet square. This article is worn by tying two corners of the same side together, and then passing the head and one of the arms through the opening thus made : leaving one arm and shoulder bare, with the knot resting on the top of the other, and the folds of the *kihei* hanging down to the knee, both before and behind. The drapery thus formed, is graceful, and not unlike the *toga* of the Romans. The female dress consists of a *pau*, a roll of cloth, several yards in length, and one in width, worn in the manner of a petticoat, by wrapping it round the figure from the hips to the knee ; and of a *kihei* also, usually of a larger size than that of the men, and worn as a long shawl, over both shoulders, or over one only. The full costume of *maro*, or *pau*, and *kihei*, forms a becoming, and in some degree delicate, dress ; but the *kihei* is seldom used, except in the cool of the mornings and the evenings ; and as generally seen, without it, the exposure in both sexes is disgusting.

At sunset we returned to the ship, much gratified with our trip on shore. We again passed the *palace* without seeing Riho Riho : and I am sorry to state the reason,—he was intoxicated, in which condition he has been four or five days, since the annual feast in commemoration of the death of his father, and of his own accession to the throne, was celebrated.

*Harbour of Hanaruru, Tuesday, April 29.*

The Thames was towed into the harbour this morning at sun-rise, by twenty well-manned whale boats; and was brought to anchor opposite the establishment of the king, within a stone's throw of the fort. Our companions disembarked almost immediately, and took possession of native houses, prepared for them in the Missionary enclosure. It is thought most prudent for H——, to defer removing to a grass hut as long as possible, and Captain Clasby having kindly insisted on our retaining our accommodations with him, we shall remain on board the Thames till she is ready to proceed on her voyage to the coast of Japan.

It was signified early after our entrance into the harbour to-day, that some of our number would be expected by the king to wait upon him soon at his residence. Four or five of the gentlemen, including myself, therefore landed immediately; and were introduced to his Majesty and most of his court. RihoRiho was much indisposed, being just on the recovery from his late debauch. He was stretched on a couch of silk velvet, and naked, except a strip of chints thrown loosely round his waist. Several servants were fanning him, and one of his queens giving him a cup of tea. He looked exceedingly stupid; and so much the worse for his excess, as to be a brutish object, as he tossed his arms and legs about in all the restlessness of a fit of nausea. He was too ill to do more than signify his pleasure at our arrival; and to request the whole company to call upon him and the rest of the chiefs, on their way from the ship to the Mission House.

Accordingly, at eleven o'clock we all went on shore, for the purpose of a formal presentation to the government. The *palace* stands on a stone quay within a few feet of the water. It is a large and fine house for one of the kind ; perhaps fifty feet long, thirty broad, eight feet high at the sides, and thirty at the peak of the roof. The exterior is entirely composed of a thatch of grass ; and in its whole appearance is strikingly like the Dutch barns seen in many parts of our country. There are two large doors, one at each end, and several windows without glass, but furnished with Venetian shutters on each side of the house. This is the only native building in which I have observed windows. The interior, making one apartment only, is neat, well finished, and elegant, for the Sandwich Islands. All the timbers, the side posts, a row of pillars supporting the ridge pole through the whole length of the house, the rafters, &c. &c. are straight and substantial, and all beautifully hewn. The cinet or braid formed from the shreds of the husk of the cocoa-nut, by which the whole are fastened together, exhibits both skill and taste in its manufacture and arrangement. The furniture is rich, consisting, besides handsome mats with which the ground is every where covered, of three or four large chandeliers of cut glass suspended between the pillars running through the centre of the building ; of mahogany dining and pier tables ; crimson Chinese sofas and chairs ; several large pier glasses and mirrors ; some tolerable engravings, principally of naval engagements and battles in Europe, like-



nesses of distinguished persons, &c. &c. and two full-length paintings of Rihorihō, taken by an artist attached to the Russian squadron of discovery under the command of Commodore Vaselieff, which not long ago visited this group.

The king was much in the same state as when I saw him after breakfast. Most of the other chiefs, all the principal personages of the kingdom, including the party from Waititi, having assembled, made a highly respectable appearance; especially the favourite queen Tamehamara. She was seated on a sofa, at the middle of a long table covered with a superb cloth, having a writing-desk open before her, and a native secretary at each end of the table, recording the names and taxes of the inhabitants of a district, who were paying tribute. These were entering in single file; and passing along the table on the side opposite the queen, deposited their dollars before her, and left the house at another door. Every twenty or thirty of them were preceded and followed by a couple of the king's body-guard, armed with muskets, and in a kind of uniform. The only dress of Tamehamaru was a loose pink slip. She left her writing-desk on the entrance of the Missionaries, but immediately after receiving them, resumed her seat, excusing herself from farther attentions on account of the public business in which she was engaged. Her manners are dignified and graceful; and her whole appearance that of a well-bred woman, having an unaffected expression of conscious and acknowledged rank. She is a woman of business, and appeared well

versed in that before her. She has ordered a roll-book to be opened, in which the names, residence, and tax of all the nation are to be registered, and it was the superintendence of this that so much occupied her attention.

Kaahumanu is one of the most powerful of the female chiefs, and attracted particular observation. She joined the company after our arrival, and entered the house with much of real majesty in her step and manner. She was dressed in the native female costume. The pau or under garment consisted of about twenty yards of rich yellow satin, arranged in loose and graceful folds, with a full end hanging negligently in front: the upper robe was of purple satin, in as profuse a quantity. It was cast over one arm and shoulder only, leaving the other exposed, and flowed in its richness far on the ground behind her. Her hair was neatly put up with combs, and ornamented by a double coronet of the exquisite feathers so often mentioned in accounts of these islands: colours bright yellow, crimson, and bluish green. She appears to be between forty and fifty years of age, is large and portly, still bears marks of the beauty for which she has been celebrated, but has an expression of greater sternness and hauteur than any other islander I have yet seen.

The young princess Nahienaena came, seated on the left shoulder of a stout man, her feet resting on his arms, folded for this purpose across his breast, and having her right arm round his head and forehead. This is the way in which she is usually carried; and she is always followed by a

train of twenty or thirty boys and girls, principally of her own age. Her dress, like most of the others, was in the European fashion; and of black satin trimmed with broad gold lace, with black satin hat and feathers. She is a very pretty and well-behaved child, not as an Indian, but according to our own ideas of the characteristics of childhood. The prince was also present in a round coat and pantaloons, of black silk velvet. They have both learned to read and write, and are among the most attentive and docile pupils of the Mission.

My mind had been strongly prepossessed in favour of Taumuarii, king of Tauai, before I left America. The sending of his son George to our country to be educated at the early period he did, spoke well for his intelligence and foresight. The deeply affecting interview, (described in the Journal of the Missionaries,) which took place between them on the return of the son, after a protracted absence of 15 years, and when the father had long thought him dead; the warm reception given by Taumuarii to the Missionaries themselves; the active part he took in the establishment of two of them in his own island; and the liberality, uniform kindness, and patronage extended to them afterwards,—had exceedingly interested me. A knowledge of later events connected with his history, has excited a still deeper interest for this distinguished chieftain.

Taumuarii, though an acknowledged tributary prince to Tamehameha, virtually remained the undisturbed sovereign of Tauai and Nihau, pay-

ing only a yearly tax, of his own levying, to the supreme king. RihoRiho, on the death of Tamameha, felt some uneasiness, lest Taumuarii should throw off his allegiance; and the apprehension was still farther excited by the receipt of a letter from George Tamoree, shortly after his return from America, addressed to him as "*King of the Windward Islands*"—a limitation of title, by no means pleasing to his Majesty, the sovereign of the group. With characteristic promptness and enterprise, he immediately determined to visit the "*leeward part of his dominions*:" and made the voyage to Tauai under the following circumstances of singular boldness and intrepidity.

Proposing an excursion to Pearl River, a favourite fishing place on Oahu, 12 or 15 miles west of Honoruru, he set off with a party of high chiefs in an open sail boat, for this destination. On reaching the mouth of the river, however, finding the wind fair for Tauai, or its supposed situation, (he had never visited or seen the island,) he refused to land, and avowed the determination to bear away for the leeward group.

Against this the chiefs all strongly remonstrated, urging as decisive objections, the width of the channel, (near a hundred miles,) its roughness in a fresh wind, the danger of attempting the voyage in an open and crowded boat, without provisions or water, the uncertainty of being able to fetch an island entirely beyond sight, and the smallness of their number in case Taumuarii should prove hostile. But fearless himself, equally of the elements and the prince, contrary to all their wishes

and expostulations; he bade the helmsman to put the frail bark before the wind : and spreading one of his hands, with the fingers widely extended upon the gunnel, laughingly said, "*There is your compass—head her by this point,*" touching the finger he believed to be in a line with the destined course !

Almost immediately, the boat was twice nearly capsized, and filled by the breaking seas ; and with one voice the Chiefs exclaimed, "*We must go back !*"—but firm to his purpose, the king replied, "No ! bail out the water and sail on ; if you return with the boat I will jump overboard and swim to *Tauai !*" They therefore reluctantly obeyed, and began with their calabashes to free the boat from water, a labour they were required constantly to renew, as they were hurried to the midst of the channel. Fortunately, just before night, they descried the island far to the leeward of them, and veering their course, before day-break the next morning, made a successful but hazardous landing.

The spirit manifested by Taumuarii on the occasion, was entirely amicable. As soon as apprised of the arrival of RihoRiho, he went forth to meet him with cordial salutations of friendship, resigned his best houses for his accommodation, and immediately despatched a brig and schooner to the seat of government, at Oahu, to make known the safety of the king, and the place where the residue of his suite and household might join him.

At an early period the princes, surrounded by

their respective chieftains, were found engaged in the important topic of the sovereignty of Tausi and its dependencies. A point which, for the time, led to an exhibition of Roman magnanimity on the part of both.

The moment the subject was introduced, Taumuarii, with evident emotion, turned to RihoRiho and said—"King RihoRiho, hear!—while your father Tamehameha lived, I acknowledged him to be my king—he is now dead—you are his rightful successor, and you are my king! I have an abundance of muskets and ammunition, and many subjects at my command; these, with the vessels I have bought—with my fort and its guns, and with my islands, are yours. All are yours. Do with them as you please; and make what chief you choose governor here!"—a deep silence followed this full surrender of power, and all awaited, with solicitude, the reply of the young monarch. In a few moments, with a kind and generous smile, he said "Taumuarii, I have not come to take from you your island. I wish not to place any one over it, keep it yourself—take care of it as you have done—and do with your vessels and all your possessions as you please!"—a shout of joyful approbation from all parties followed; and Taumuarii retired from the circle with a smile of contentment and peace.

It seems, however, that there was a want of sincerity on the part of RihoRiho, in this apparently ingenuous contest of princely disinterestedness; or at least circumstances afterwards induced him to change his views of the subject. For after be-

ing entertained for several weeks by Taumuarii with great kindness and hospitality,\* RihoRiho invited him, on the arrival, from Oahu, of his favourite brig the *Haaheo o Hawaii*, or *Pride of Hawaii*, (the splendid Cleopatra's Barge, formerly of Salem, Massachusetts,) to go on board of her for an hour or two one morning ; and as soon as they were well seated in the cabin, secretly gave orders to have the anchor taken, and to bear away for Oahu, thus making a captive of his royal guest ! A principal chief in the party of Riho-Riho was left behind, to take the government of Tauai ; and Taumuarii, thus treacherously torn from his island and queen Tapui, to whom he was warmly attached, was compelled by the government, on his arrival at Oahu, in order to throw a veil over the real motives for this procedure, to marry the imperious dowager Kaahumanu. In her chains, and I am told they are far from being silken cords, he is still securely held.

He has a fine figure, though not so large as most of his fellow chiefs, with a noble Roman face, a style of feature very uncommon among the islanders, and when he could feel and exclaim, "*I am monarch of all I survey !*" must have looked indeed like a king. But now the expression of his countenance, and his whole manner indicate a pensive and dispirited mind ; he feels himself to be a prisoner of state, and, though still called king of Tauai, knows that he will never again enjoy the government of his favourite island.

\* See a well written and interesting journal, by Rev. Mr. Bingham, in the August number of the *Missionary Herald*, for 1822.

The dress of kings will be as interesting to you, as that of queens and princesses ; and since RihoRiho appeared *en savage*, I will mention that of Taumuarii. It consisted of a black silk velvet coat and pantaloons, buff kerseymere waistcoat, white silk stockings, splendid gold watch, with seals and rich ornaments, &c. &c.

Karaimoku, or Mr. Pitt, the prime minister, is another individual extensively known to the civilized world. He is a man of very superior powers, and of great political sagacity. From his youth he has held a pre-eminent rank in the nation, both as a counsellor and a warrior. He, too, is a fine-looking man, apparently between fifty and sixty years of age ; and was dressed in a suit of lead-coloured silk camlet, with white Marseilles waistcoat and white stockings.

He has been notorious for his dissipation, especially for intemperance in drinking ; and when intoxicated, was often guilty of the most wanton outrages of various character. Happily, through the instruction and persuasion of the Missionaries, he has of late entirely abandoned this habit ;—it is now many months since he was known to be in a state of inebriation. He avows his belief in Jehovah as the only true God ; and uses all his influence, as an officer of the government, in favour of the external observances of Christianity. By his personal example also, he supports the Missionaries in their efforts to secure the moral reformation they are anxious here to achieve.

He is fond of pleasantry, and at times is very playful in his conversation. Not long since, ac-



accompanied by one of his most intimate friends, he took tea with Mr. Ellis. After partaking to their satisfaction of this beverage, they both turned their cups upside down, and placed the spoons across them. Mr. Ellis asked the reason for this. Karaimoku answered, "*It is so with the foreigners, when they wish no more ;*" to which Mr. Ellis replied, "*Perhaps with sailors in the fore-castle it is, but gentlemen merely leave the spoons in the empty cups.*" A few evenings after, the same two chiefs were at Mr. Ellis's tea-table again. When Karaimoku had finished, he was careful to leave his spoon and cup in the manner Mr. Ellis had mentioned, as customary in good society ; but his more negligent friend, forgetting the previous conversation, arranged his as in the former instance ; on which, Karaimoku laughingly said to Mr. Ellis,—"*You see that fellow still belongs to the fore-castle,—he has turned his cup up again !*"

There were many other high chiefs present : Boki, governor of Oahu, the brother of Pitt, and Liliha his wife. Naihi, the national orator, or hereditary speaker in the councils of the chiefs ; Kaikeoeva, the guardian of the young prince, with Kapiolani and Keaweamahi their wives. Hoapiri, the husband of Keopuolani, and step-father of the king. Naihi Tutui, or Captain Jack, as he is familiarly called, the commander of the native fleet, with many other inferior chiefs of both sexes.

We remained more than an hour, during which our public papers were presented, our commission from the Missionary Society, instructions, and certificates of American citizenship : each one

of us then made some present of trifling value, such as a silver pencil-case, &c. &c. to different individuals in the group; and took our leave, satisfied with our reception, and the general kindness manifested towards us.

*Friday, May 2.* We have to-day been favoured with a visit from his majesty. At one o'clock, Kehikiri, a chief of rank, and a punabele or intimate companion of the king, came on board the *Thames*, to apprise us of the intended honour. About two hours afterwards, RihoRiho, and Kinau one of his queens, a sister of Tamehamaru, and Karaimoku, with a crowd of attendants, made their appearance on the stone quay. The boats of our ship were immediately lowered, and brought them on board under flying colours and a salute. I could scarce believe the king to be the same man, who, as the intoxicated Indian, I had seen with disgust three days before. He was perfectly sober, and in fine health and spirits. There is nothing particularly striking in his countenance, but his figure is noble, perhaps more so than that of any other chief; his manners polite and easy, and his whole deportment that of a gentleman. Both himself and minister were drest in full suits of handsome broadcloth of navy blue, well fitted, and fashionably made; with round beaver hats and Wellington boots. The party remained about two hours, and, after partaking of some refreshments, left the ship under another salute. We have also had a visit from Mr. and Mrs. Ellis, Mr. and Mrs. Bingham, and Mrs. Loomis.

**May 8.** The king has very handsomely expressed his good will to the Mission, by refusing to take the customary harbour-fees from the commander of the Thames. Captain Clasby has received the following letter from him on the subject.

**E. CAPT. CLASBY.**

Aroha oe. Eia kau wahi olelo ia oe.  
Maitai no oe i kou haavi ana mai i ka kumu hou.  
Aore oe e uku i ke ava—aore akahi.

Aroha ino oe. RIHORIO IOLANI.

**TO CAPT. CLASBY.**

Love to you. This is my communication to you. You have done well in bringing hither the new teachers. You shall pay nothing on account of the harbour—no, nothing at all.

Grateful affection to you.

RIHORIO IOLANI.

He remitted the harbour-fees in like manner on the arrival of Mr. Ellis from the Society Islands; making a sum of \$160, which in the course of three months he has generously relinquished from a regard to the Mission. *Iolani* is a favourite name, which he often attaches to his common signature.

**Monday 5.** The Sabbath was distinguished by the reception of the reinforcement into the Mission Church; by the administration of the Lord's Supper; and by the baptism of our son. The hours for public worship with the natives are ten

o'clock in the morning, and four o'clock in the afternoon. Mr. Ellis preached in the native language in the morning to a crowded congregation, including the king and all the chiefs, from the text "How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace—that bringeth good tidings of good, that publisheth SALVATION." At eleven o'clock when the services mentioned above took place, Mr. Richards preached in English to a large congregation, from the words, "The God of heaven, he will prosper us, therefore we his servants will arise and build." The chapel was thronged with the chiefs in rich dresses of silk velvet, damask, satin, crape, &c. who seemed interested in the ceremonies, though scarce any of them understand a word of English. There were a large number of respectable looking foreigners also present—the whole audience making not less than four hundred—gathered to this humble temple, by the sound of the "*church going bell*," which, till within the last three years,

"These valleys and rocks never heard."

RihoRiho attended all the services of the day. He was still sober, and when so, I can readily believe what is said of him to be true—that he is one of the most interesting characters in the nation. He looked remarkably well, and spent half an hour at the Mission House before the worship in the chapel began. In a suit of dove-coloured satin, with white satin waistcoat, silk stockings and pumps, he appeared both in dress

and manners the perfect gentleman. I have been led to notice the dress of the chiefs, more particularly than I should otherwise have done, from my surprise at finding such richness of material, such variety of changes in their wardrobes, and such taste in the selection and arrangement of colours ; I doubt not it will be equally a surprise to our American friends.

Tameha-maru saw H—— and C——, for the first time yesterday : she claimed C—— as her son immediately, and would let no one take him from her arms during the time she remained. She has been to see them on board the *Thames* already this morning ; and amused herself and us, by writing and reading both in English and in the Hawaiian tongue. She does not understand English, but has learned to pronounce and read it with tolerable accuracy. She is fond of study ; puts her knowledge of writing to daily use, in sending notes and letters to the different Missionaries, and such of the chiefs as have learned to write ; and is very assiduous in her efforts to make greater attainments than she has yet secured.

*Mission-House, Monday, May 12th.* Early this morning, the ship, so long our happy home, cleared the harbour, and bore away upon the open sea. We watched the receding sail with sensations of deep feeling, till she became a speck in the horizon ; and, for myself, I may say, till that speck wavered against the sky in the uncertainty of the distance, and was at last lost to my sight in the starting tear of a farewell benediction.

We ourselves disembarked on Saturday, and

became the inmates of an Indian hut within the Missionary enclosure. Our friends would probably think our situation worthy of deep commiseration, could they see us as we are. Our house might easily be erected in the smallest room in yours, my dear M——; it being only fourteen feet long, and twelve broad; three feet high at the eaves, and nine feet at the peak of the roof. It is composed of poles and a thatch of grass, in the native manner, having no floor, but the ground spread with mats: for windows, three holes cut through the thatch, without sash or glass: and a door, without bolt, lock, or bar. In this little cabin, H—— and myself, C—— and B——, with all our personal luggage, are stowed: the trunks and boxes containing the latter are rather a convenience, however, than an incumbrance; for, with the exception of a bedstead and a cot, they constitute the whole of our furniture, and form our only tables and chairs, articles of which, *in propria forma*, we have neither. Still I can assure you, we are truly contented, and feel ourselves even more comfortably accommodated than we could have anticipated on first landing in this heathen country: if light hearts and bright faces are signs of happiness, we are not without good proof that with us there is, at present, a fulness of that blessing.

Yesterday I preached my first sermon in these distant islands, to a large and attentive audience; among whom were most of the officers and crew of the *Thames*. Some of those, of whose serious impressions on our voyage we thought favourably,

much to our sorrow have shewn, since our arrival in port, that "the root of the matter" was not in them, Their goodness, "*as a morning cloud, and as the early dew,*" disappeared under the influence of temptation, and the power of sin. Among the number, however, there is one only in whose moral integrity we had placed confidence. The rest, by their steadfastness in the midst of a licentiousness that can scarce have a parallel, and which is so universal in its influence, as almost, without an exception, to sweep into its deadly vortex visitors of all ranks and of every age—have greatly rejoiced our hearts; and encouraged us with fresh confidence to commend them to the love of God, and to the word of his grace; hoping, that ever after, as now, they will be kept from the evil that is in the world, and eventually attain unto everlasting life.

Before Captain Clasby took his leave, the passengers of the Thames addressed a letter to him and to his officers, expressive of their gratitude for the unwearied kindness and attention received from them during the voyage. A mark of respect and good will, to which they were richly entitled.

*May 14.* It has been determined in a full meeting of the Mission, that before occupying any new station, an exploring expedition shall make a tour through the island of Hawaii; visiting every place of importance, and bringing a report to the Mission at Oahu.—The Rev. Mr. Ellis, Rev. Mr. Thurston, Rev. Mr. Bishop, Mr. Goodrich, and myself, form the deputation appointed for this purpose. We are to embark in the first vessel that sails for that island; and as

that may be in a day or two, with the information of this appointment, I will close the journal of my voyage to the islands.

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## CHAPTER VI.

### RESIDENCE AT THE SANDWICH ISLANDS.

*Mission House at Oahu, May 15.* A scene was acting at the time of our arrival, to which I would for a moment revert: an annual feast in commemoration of the death of Tamehameha, and of the accession of RihoRiho to the throne. My notice of it, however, must be principally from the statements of others; it having commenced three days before the *Thames* reached Oahu, and though it continued for a fortnight, the only day afterwards, distinguished for much parade, was one of special religious observance at the Mission-House.

On the first day previous to our arrival, the king gave a very large dinner, well served in a *rana* or bower, where tables were laid for two hundred persons. The Missionaries were invited; and Mr. and Mrs. Bingham, Mr. and Mrs. Ellis, and Mr. Loomis, attended. The foreign residents of respectability, and the officers of the numerous ships in port, were also of the party. All the natives present wore the European costume. Black had been given out as the *court dress*, and every article of that hue in the place, satin, silk, crape, velvet, and cloth, was immediately bought: and



those who were not fortunate enough to secure any of these, purchased pieces of black silk handkerchiefs, and had them made into dresses.

Tamehamaru in satin and lace sustained the part of mistress of ceremonies. She personally saw that no one of the company was in any degree neglected; and extended her kindness even to those who had no claim to special civility. For instance, seeing a crowd of American seamen without the guard, who to the number of two hundred surrounded the bower, she immediately gave orders to have refreshments served to them.

While at table, a procession of four hundred natives, the inhabitants of eight districts of Oahu, passed before the party, and deposited a tax, *in kind*, at the feet of the king. They were all dressed in white native cloth, and made a handsome appearance as they marched in single file; each district led by its headman, or overseer, carrying a large torch of the *tutui* or oil nut; and all bearing before them various articles, the produce of their plantations, neatly wrapped up, and tastefully ornamented with green leaves. This procession was the only thing in the entertainment, not designed to be in imitation of foreign customs; such as the style of dress, manner of cooking and serving up the provisions, the discharge of cannon, music, &c.

The ceremonies of the last day were altogether *Hawaiian* in their character; and highly interesting as an exhibition of ancient customs, which it is probable will soon be lost for ever in the light of civilization and Christianity, now rapidly dawn-

ing on the nation. The most intelligent and influential of the chiefs and people, already speak of the "*time of dark hearts*;" and I believe are sincerely desirous of abolishing every unprofitable practice which had its birth in the ignorance of former days. In this abolition, much connected with the late celebration will be included; a fact which gives a double interest to its scenes, and leads us to catch at them as at the relics of paganism. There is much reason to believe, that a taste for these ceremonies among the chiefs will be so far lost, even before the lapse of another year, that they will never be repeated; and that the notes now taken of them, will prove to be a record of the last striking features of heathen usages at the islands on such occasions.

Tamechamaru on this day was, as usual, a conspicuous object. The *car of state*, in which she joined the processions passing in different directions, consisted of an elegantly modelled *whale boat*, fastened firmly to a platform or frame of light spars, thirty feet long by twelve wide; and borne on the heads or shoulders of seventy men. The boat was lined, and the whole platform covered, first with fine imported broadcloth, and then with beautiful patterns of tapa or native cloth, of a variety of figures and rich colours. The men supporting the whole were formed into a solid body, so that the outer rows only at the sides and ends were seen; and all forming these, wore the splendid scarlet and yellow feather cloaks and helmets, of which you have read accounts; and than which scarce any thing can appear more superb.

The only dress of the queen was a scarlet, silk *pau*, or native petticoat, and a coronet of feathers. She was seated in the middle of the boat, and screened from the sun by an immense Chinese umbrella of scarlet damask, richly ornamented with gilding, fringe, and tassels, and supported by a chief standing behind her in a scarlet maro or girdle, and feather helmet. On one quarter of the boat stood Karaimoku the prime minister; and on the other, *Naiki* the national orator; both also in maros of scarlet silk and helmets of feathers, and each bearing a kahile or feathered staff of state, near thirty feet in height. The upper parts of these kahiles were of scarlet feathers, so ingeniously and beautifully arranged on artificial branches attached to the staff, as to form cylinders fifteen or eighteen inches in diameter, and twelve or fourteen feet long; the lower parts or handles were covered with alternate rings of tortoise shell and ivory, of the neatest workmanship and highest polish.


Imperfect as the image may be which my description will convey to your mind, of this pageant of royal device and exhibition, I think you will not altogether condemn the epithet I use, when I say it was *splendid*. So far as the feather mantles, helmets, coronets, and kahiles had an effect, I am not fearful of extravagance in the use of the epithet. I doubt whether there is a nation in Christendom, which at the time letters and Christianity were introduced, could have presented a *court dress* and insignia of rank so magnificent as these: and they were found here in all their richness.

when the islands were discovered by Cook. There is something approaching the *sublime* in the lofty noddings of the kahiles of state, as they tower far above the heads of the group whose distinction they proclaim: something conveying to the mind impressions of greater majesty than the gleamings of the most splendid banner I ever saw unfurled.

The queens Kinau and Kekauonohi presented themselves much in the same manner as Tamehamaru; but instead of whale boats, had for their seats *double canoes*. Panahi, another of the wives of RihoRiho, after passing in procession with her retinue, alighted from the couch on which she had been borne, set fire to it and all its expensive trappings, and then threw into the flames the whole of her dress, except a single handkerchief to cast around her. In this she was immediately imitated by all her attendants: and many valuable articles, a large quantity of tapa, and entire pieces of broadcloth, were thus consumed. This feat of extravagance was induced, however, by a nobler motive than that which once led a celebrated and more beautiful queen to signalize a festival by the *drinking of pearls*. It was to commemorate a narrow escape from death by fire, while an infant: a circumstance from which she derives her name—"Pau," *all or consumed*—and "*ahi*," *fire*. Her house was destroyed by an explosion of gunpowder, which became accidentally ignited. Five men were killed by it, and Pauahi herself was much burned.

The dresses of some of the queens-dowager

were expensive, and immense in quantity. One wore *seventy-two* yards of kerseymere of double fold : one half being scarlet, and the other orange. It was wrapped round her figure, till her arms were supported horizontally by the bulk ; and the remainder was formed into a train supported by persons appointed for the purpose.

The young prince and princess wore the native dress, maro and pau,  scarlet silk. Their vehicles consisted of *four field-bedsteads* of Chinese wood and workmanship, lashed together side by side, covered with handsome native cloth, and ornamented with canopies and drapery of yellow figured moreen. Two chiefs of rank bore their kahiles : and Hoapiri and Kaikioeva, their step-father and guardian, in scarlet maros, followed them as servants : the one bearing a calabash of *raw fish*, and a calabash of *poe*, and the other a *dish of baked dog*, for the refreshment of the young favourites.

From the parts I myself saw, I can readily believe that the whole procession, from the richness and variety of dress and colours, wreaths of flowers, evergreens and feathers, cloaks, helmets, kahiles, and splendid umbrellas, must have formed an interesting spectacle, even to visitors from civilized and polished countries.

The king and his suite made but a sorry exhibition. They were nearly naked, mounted on horses without saddles, and so much intoxicated as scarce to be able to retain their seats as they scampered from place to place in all the disorder of a troop of bacchanalians. A body-guard of

fifty or sixty men, in shabby uniform, attempted by a running march to keep near the person of their sovereign, while hundreds of ragged natives, filling the air with their hootings and shoutings, followed in the chase.

Companies of singing and dancing girls and men, consisting of many hundreds, met the processions in different places, encircling the highest chiefs, and shouting their praise in enthusiastic adulations. The dull and monotonous sounds of the native drum and calabash, the wild notes of their songs in the loud choruses and responses of the various parties, and the pulsations, on the ground, of the tread of thousands in the dance, reached us even at the Missionary enclosure. But they fell on the heart with a saddening power; for we had been compelled already from our own observation, as well as from the communications of others, necessarily to associate with them exhibitions of unrivalled licentiousness, and abominations which must for ever remain untold.

I can never forget the impressions made upon my mind, the first few nights after coming to anchor in the harbour, while these songs and dances were in preparation by rehearsal and practice. With the gathering darkness of every evening, thousands of the natives assembled in a grove of cocoa-nut trees near the ship; and the fires round which they danced, were scarce ever extinguished till the break of day, while shouts of revelry and licentiousness, shouts of which till then I had no conception, and which are heard only in a heathen land, unceasingly burst upon the ear.

The necessary and frequent recurrence in my writing, of the names of persons and places, and other words, in the native tongue, leads me to anticipate the perplexity you may feel in the pronunciation of them. A remark or two on the principles of the language, and a few hints on its orthoepy, will enable you with facility rightly to pronounce any word or phrase that may be introduced.

The language, as you know, was exclusively oral till after the arrival of the American Missionaries : a first effort by them, was a reduction of it to a written form. They found it to be simple in its elements, and capable of being represented in its sounds by a selection of letters from the Roman alphabet. Its peculiarities consist in a predominance of vowels, an entire rejection of double consonants, and of all sibilant, nasal, and guttural sounds, and the invariable termination of every syllable and word by a vowel.

The Hawaiian alphabet consists of seventeen letters : five vowels, a, e, i, o, u, and twelve consonants, b, d, h, k, l, m, n, p, r, t, v, and w. That no letter should be silent, and that every letter should have one undeviating sound, were made radical principles in the written language. The English sounds of the consonants were retained : but important advantages led to the adoption, for the vowels, of the sounds given to them in the principal languages of the continent of Europe. To pronounce any word in their tongue correctly, therefore, it is necessary only to learn the proper sounds of the vowels and diphthongs.

a is sounded ah, as in man, mat, marry.

e has the sound of a in fate, mate, date.

i has the sound of ee in bee, or ĩ in marine, machine.

o is sounded as in no, note, mote.

u has the sound of oo as in rude, rule, and ruin.

The principal diphthongs, are

ai, sounded as in aisle.

au, sounded ow, as in vow.

oi, sounded as in oil.

ou, sounded like o followed closely by oo.

By way of illustration, I will add the correct orthography and orthoepy of the names of the Islands, and places of the present, and contemplated Missionary stations.

#### *Names of the Islands.*

##### *Spelled.*

HA-WAI-I,

MAU-I,

MORO-KINI,

TAHU-RAWE,

RA-NAI,

MORO-KAI,

O-A-HU,

TAU-AI,

NI-HAU,

TAU-RA,

##### *Pronounced.*

*Hah-wye-e.*

*Mow-ee.*

*Moro-keenee.*

*Tah-hoo-rahway.*

*Rah-nye.*

*Moro-kye.*

*O-ah-hoo.*

*Tow-eye.*

*Nee-how.*

*Tow-rah.*

#### *Missionary Stations.*

HONO-RURU,

WAI-MEA,

LA-HAI-NA,

KAI-RUA,

KA-AVA-ROA,

WAI-A-KEA,

*Hono-rooroo.*

*Wye-mayah.*

*Lah-hye-nah.*

*Kye-rooak.*

*Kah-ah-rah-roah.*

*Wye-ah-kayah.*





*chiefs*; and those of the third, *small*, or *low*. The high chiefs are few in number, and closely allied both by blood and marriage; forming in fact but one family. Still they are filled with the pride of birth; and even the highest, tenaciously prefer the slightest grounds of precedence.

Rank, as a right, is hereditary in the male and female line. The dignity of the mother, as well as that of the father, fixes the grade of the child. The individual who in rank at the present time takes precedence of all others is a female, Keo-puolani, the queen-dowager, and mother of Riho-Riho, who both by father and mother is the last lineal descendant of the ancient kings of Hawaii and Maui; and boasts the unmingled blood of royalty immemorial. She was made captive by Tamehameha in his usurpation; and espoused by him, principally from a motive of policy, that his children might have an hereditary right to the throne from their mother, as well as a right by conquest from their father.

The following scale will present the number, grade, and office of the generation of chiefs now living.

*Chiefs of the first rank.*

*Keo-puolani*, the mother-queen; a wife of the late Tameha-meha, and grand-daughter of Taraio-pu, (the Terreoboo of Capt. Cook,) king of Hawaii.

*Riho-Riho*, or *Tamehameha II.*, the king.

*Kauiki-awahi*, the prince.

*Nahi-enua*, the princess—children of Keo-puolani, by Tamehameha.

*Tameha-maru,*  
*Kinau,*  
*Kekau-ruohi,*  
*Pau-ahi, and*  
*Kekau-onohi,*

} queens of Riho-Riho.

The first three are daughters of Tameha-meha, by Kala-kua, of the former royal family of Maui; and the last, a niece of Karaimoku, the prime minister.

*Kaahu-manu,*  
*Kalakua,*  
*Namahana,*

} queens dowager, the wives of Tameha-meha.

These three are sisters, daughters of a leading chief of Hawaii, and grand-daughters of the last king of Maui.

*Taumuarii*, ex-king of Tauai, and one of the husbands of Kaahu-manu.

*Tapuli*, ex-queen of Tauai.

*Kearii-ahomui*, a son of Taumuarii, and also a husband of Kaahu-manu.

*Wahine-nui*, a sister of Taumuarii.

The mother of George Tamoree, (the eldest son of the king of Tauai, educated in America,) being only a common woman, the rank of prince, held by George, was only that of courtesy; and having from dissipation and ill-conduct, forfeited the favour of his father, he is reduced to the grade of a commoner; and lives, in comparative obscurity, on a plantation at Tauai.

*Karaimoku*, or *Mr. Pitt*, the prime minister. This chief originally belonged to the third grade; but now ranks with the royal family, and, indeed, is virtually king.

*Lealea-hoku*, only son of Karaimoku.

*Chiefs of the second rank.*

*Kaiki-oeva*, the guardian of the prince.

*Keawea-mahi*, his wife.

*Hoa-piri*, the guardian of the princess; and present husband of Queen Keopuolani.

*Naihi*, the hereditary orator of state.

*Kapio-lani*, his wife. All these chiefs are the descendants of leading families under the ancient kings of Hawaii; and have at present large hereditary possessions in land, and are of great influence.

*Kua-kini*, or *John Adams*, governor of Hawaii. A son of Keeaumotu, (a former prime minister of Hawaii,) and brother of the queens-dowager of Tameha-meha. The name of Adams was given to him when a child, at the time the presidential chair of the United States was occupied by our venerable countryman of Quincy. He considers the name a great honour, and prefers it, in being addressed, to any other.

*Keeau-motu*, or *Cox*, governor of Maui, and brother of governor Adams, and the queens-dowager. Tahurawe, Ranai, and Morokai, are dependencies of Maui, and subject to its governor.

*Boki*, governor of Oahu, a brother of Karaimoku, the prime minister.

*Kuini*, or *Liliha*, his wife.

The islands of Tauai and Nihau are at present under the government of Wahine-nui, the sister of Taumuarii.

*Wahine-pio*, a sister of Karaimoku, and mother of Kekau-onohi, one of the wives of RihoRiho,

belongs to this grade of chiefs; and also *Kahalaia*, a young man, her son by a brother of *Tameha-meha*.

*Chiefs of the third rank.*

*Kapihe*, or *Naihi-tutui*—familiarly called Captain Jack—the captain of the king's vessels.

*Kekua-naoa*, superintendent of sandal wood, and king's treasurer.

*Hanau-maitai*, headman of Waititi, an important district at Oahu—also,

*Keoua*, of Lahaina, and

*Auae*, of Wairuku, at Maui; and

*Kamakau*, of Kaavaroa; and

*Maaro*, of Waiakea, at Hawaii—&c. &c.

*Chiefs without particular offices, but of the same rank as the preceding.*

*Kaiko* and *Kehikiri*, brothers descended from the king of Maui: the last *Kehikiri* is the husband of *Wahine-pio*, Mr. Pitt's sister. Both are *puna-hele* or bosom companions of the king; by which distinction *Ii*, *Karaiskoa*, *Hinau*, *Puaa*, &c. &c. of this grade, are also known. To this grade, *Laa-mui*, an interesting young chief, husband of *Nama-hana*, one of the former wives of *Tamehameha*, also belongs; and many others, who are known only as *small chiefs*.

The chiefs of the last rank are the most numerous, but are as inferior in consequence to those of the two former, as an English esquire or baronet is to a royal duke, or noble earl, or marquis.

All the persons included in this catalogue have a variety of names—here, the substitute for a string of titles. I have used the most favourite, and those by which the respective individuals are commonly addressed. The chiefs frequently change their names, or assume new ones from passing circumstances. For instance, Paa-lua, "*twice blind*," is now a name of Karai-moku, often used by himself and others, and perhaps that to which he is most partial. It was assumed in the following manner: When Tameha-meha died, the prime minister expressed his loss in the death of his friend, by saying that he had lost an eye—*paa-kahi*—blind in one eye, or once blind; and chose that word for a name. Within the last year a favourite wife, the daughter of Kaiki-oeva, died; when he proclaimed himself *paa-lua*, blind in both eyes, or *twice blind*, and he is now known throughout the nation by the name of Paalua.

All names of persons are significant. Keo-puolani is literally "*The gathering of the heavens, or of the clouds of heaven*." Tameha-meha, "*The lonely one*." Tameha-maru, a name assumed by the queen after the death of her father—"The shade of the lonely one." Kaahu-manu—"The feather mantle." Kalakua—"The way of the gods." Kapio-lani—"The captive of heaven." Lealea-hoku—"The necklace of stars, or, the starry necklace," &c. &c. The names of the chiefs are prohibited, or tabu, to the commoners.

The motives which lead to a choice of names for their children, among the common people, may be estimated by the following fact. One of the

pupils of the mission belonging to the family of a chief, is named *Wai-lepo-lepo*. His father was a personal attendant of Tameha-meha. The king called on him one day for a drink of water; the man, in his haste to procure it, took into the calabash that which was not perfectly pure; and the king, as soon as he tasted it, dashed the whole, calabash and all, at the head of the fellow, exclaiming, "*wai-lepo-lepo!*" "*dirty—dirty water!*" On going to his house, the servant found a new-born son, which he immediately named *Wai-lepo-lepo*; a phrase not likely to be forgotten by him, even without such means of remembrance.

From the schedule of rank given, the complicated, and in some instances shocking affinity of the chiefs may be learned. All of the first grade, except the prime minister, besides their present relations, are cousins to each other by blood. Keopuo-lani was at once the cousin, niece, and wife of Tamehameha. Three of the wives of RihoRiho are his half-sisters; and one was also the wife of her stepfather, and his own father Tamehameha; and Taumuarii, the king of Tauai, and his son Keariia-honui, are both at present the husbands of Kaahumanu. Kapiolani also has two husbands.

There appears ever to have been close alliances by marriage among the chiefs of the whole group: but till the conquest of Tamehameha, each island, and often different districts of the same island, were subject to separate and independent kings, and the whole government was more of the feudal form than it now is. All the chiefs being de-

ascended more or less directly from former kings, the jealousy and rivalry peculiarly incident to an uncivilized state, might make the stability of the present dynasty doubtful, but for a balance of power kept by the opposing ambition and conflicting interests of the two connexions next in rank and influence to the reigning family: those of the Maui, or Adams' family, as it is sometimes called—consisting of the governors of Hawaii and Maui, and the queens dowager—and the prime minister's, or Pitt family. These share equally in the favour of the king, and in the honours of the nation; and such is the equality of their power, that an attempt at revolt or usurpation by either, could not be successful, so long as the other remained faithful to the king. That they should combine to overthrow the royal family, is scarcely possible: for though in such case they might be successful, the interests of one only of the parties could be promoted, while the other would have hazarded every thing without the prospect of an advancement. The certainty therefore is, that they will both remain loyal; and so long as that is the case, the present government must be permanent.

This balance of power we consider a happy circumstance; for by it far greater facilities for the achievement of our enterprise are afforded, than could otherwise be secured. The most formidable impediments yet experienced to the success of Missions in the Polynesian Islands have arisen from the rivalry and wars of the petty kings of independent districts and islands.



The government is a despotism ; and the rank of the king and of the chiefs, hereditary. All rights of property and power are vested in the throne, and are at the disposal of the king, whose will and word alone are law: though in important measures he usually takes the sentiment of the chiefs in council. The appointments of office, such as governors of islands and districts, commanders of forts, &c. &c. are made only by the king.

The support of the king is by an annual tribute from all the islands, rendered at different periods by different districts and islands, as his majesty may direct. It consists of the produce of the country ; hogs, dogs, fish, fowl, potatoes, yams, taro, bananas, melons, &c. &c.—of articles of manufacture, canoes, fishing-nets, tapa, mats, birds' feathers, unwrought hemp, &c. &c.; and, since the introduction of trade with foreigners, of sandal wood, and occasionally of specie. Besides this tribute, however, the king has power to levy any extra tax he pleases, and even to appropriate to his own use, by direct and unintimated seizure, any personal possession of a chief or other subject : and not unfrequently the whole growth of a plantation is thus borne off by the servants of his household, without the slightest apology or compensation.

The revenue of the throne has been greatly augmented of late years, by the charges placed on the port of Honoruru. The pilotage both on entering and leaving is one dollar a foot on the draft of each vessel ; for an anchorage in the outer

harbour sixty, and in the inner harbour eighty dollars.\*

The exaction of harbour fees originated in a circumstance somewhat peculiar. Tameha-meha in his shrewdness early discovered that the foreign merchants trading with him were making large profits on the sandal wood shipped by them from the Islands for the Chinese market: and determined himself to send a cargo of wood to Canton, in a ship he had just purchased. She was laden with a large quantity of this article; and despatched under the command of English officers, with a native crew, and Kapihe, or Captain Jack, as supercargo. It was not for the interest of foreigners that the voyage should prove successful; and by some means, fair or foul, when the ship made her appearance off the Islands on her return—(the broad pennant of her commander, and the Hawaiian flag floating as triumphantly in the breeze as if she bore the richest freight of damasks, and crapes, and nankeens, and china)—and the king in his gladness quickly boarded her, all her cargo was found to be a bill of charges amounting to 3000 dollars! In the items of the bill were *pilotage and anchorage*, and custom-house fees to a large sum; and when told that maritime states in other countries derived large revenues in this manner, he immediately said, "Well, then, I will have fees for my harbour too;" and from that time the harbour at Oahu has been taxed in the amount mentioned.

\* Since the visit of the Blonde, it has been considerably reduced.

The king and highest chiefs have a singular mode of raising money, and one I presume entirely peculiar to themselves. It is by building a fine new house ; and on taking possession of it, to refuse an entrance to any one, without a present in cash, proportionate to the rank and property both of the giver and receiver. The *tabu* on the house of the king at the time of our arrival was of this nature. Many of the chiefs presented fifty, sixty, and eighty dollars ; merchants, sea-captains, and foreign residents, twenty and thirty ; and every servant of the household, even his pipelighter, at least two dollars. The whole sum thus collected amounted to several thousand dollars. A few months ago the mother-queen raised eight hundred dollars in the same manner.

The governors of islands and chiefs of districts are entitled, by their offices, to an exercise of all the prerogatives of royalty in their respective limits. They each, like the king, have their annual tribute from the people ; and, like him, hold the lives and property of all under them at caprice.

All the chiefs have large landed estates under the king ; and derive their support from yearly taxes upon them. Like the king and governors, they have every right, even to that of life, over the occupants of their plantations, and all their people.

The nobles of the land are so strongly marked by their external appearance, as at all times to be easily distinguishable from the common people. They seem indeed in size and stature to be almost a distinct race. They are all large in their frame, and often excessively corpulent ; while the

common people are scarce of the ordinary height of Europeans, and of a thin rather than full habit. Keopuolani, the mother of RihoRiho, and Taumuarii, king of Tauai, are the only chiefs arrived at years of maturity, I have yet seen, who are not heavy, corpulent persons. The governess of Tauai, the sister of Taumuarii, is said to be remarkably so; Namahama, one of the queens of Tamehameha, is exceedingly corpulent; her sisters Kaahumanu and Kalakua nearly the same; and her brother Kuakini, governor of Hawaii, though little more than twenty-five years old, is so remarkably stout, as to be unequal to any exertion, and scarcely able to walk without difficulty. This immense bulk of person is supposed to arise from the care taken of them from their earliest infancy; and from the abundance and nutritious quality of their food, especially that of *poe*, a kind of paste made from the taro, an esculent root, a principle article of diet. They live on the abundant resources of the land and sea, and, free from all toil and oppression, their only care is "*to eat, and to drink, and to be merry.*"

Many of those whose corpulency does not amount to deformity, are among the noblest figures imaginable. Kehikiri, or "*The thunder*," a chief of the Maui family, though a savage in countenance, in form and muscle is a perfect Hercules. Kearii-ahonui, of Tauai, has a handsome face, and in the classic drapery of a yellow satin maro and purple satin kihei, presents as perfect a model of manly beauty as ever challenged the efforts of pencil or chisel. Many of the common people

too have great beauty of person, though on a less noble scale. Only a few mornings ago, in walking on the plain, I met a young man, eighteen or twenty years old, whose figure struck me as one of the most admirable I ever beheld. His black eye sparkled with youth and spirit; and every motion was free as the wind, in which his light mantle flowed gracefully from his shoulder. As with firm and elastic tread he hurried past, a bright smile accompanied his salutation—"Aroha oe"—*Love to you*: in returning which I almost involuntarily said, "*Aroha no ia oe, e Apollo*"—*Love indeed to you, thou Apollo!*

Besides a profusion of melons, cocoa-nuts, bananas, sugar-cane, &c. &c. some of which they are almost constantly eating, the chiefs have regular meals of baked dog, or pig, and pickled or raw fish and poe, four times a day; one as soon as they rise in the morning; another at ten or eleven o'clock, A. M.; a third about four in the afternoon; and a fourth at nine or ten in the evening.

Their food was formerly served in wooden dishes and calabashes; but now generally on china brought by the merchants from Canton. It is placed on the ground, before the group for whom it is designed, who, lounging on their mats in the attitude of the ancient Romans, partake of it with one hand, while they recline upon the other. Servants separate the meat with their hands, wiping them occasionally *in their mouths or on their naked arms or legs*; after which, all eat from the same dishes, using their fingers in place of forks and spoons.

Whatever pets the ladies may have, whether pigs or dogs, and most have one of either, share from the common dishes without disturbance, unless perhaps they should be so ill-bred as to put their *forefeet*, as well as their *noses*, into the food, when a gentle tap may remind them of better manners.

The pets of the nobles, of whatever kind, have in many cases uncontrollable privileges. There is at present attached to the palace, a hog of this character, weighing four or five hundred pounds, called "*Kaahumanu*," after the haughty dowager of that name, which is permitted to range at pleasure, within doors as well as without; and not unfrequently finds a bed among the satins and velvets of the royal couches.

The chiefs, male or female, are at once known, not only by their size, but by their walk, general air, and manners. In these respects there is as marked a difference between them and the "*Makiainana*," or ignoble *vulgus*, here, as there is between the courtiers of St. James and Versailles, and the peasantry of England or France. A consciousness of natural superiority, and the pride of adventitious distinction, imbibed and nourished from their earliest childhood, give them an ease of action, and an unaffected dignity of deportment, that would distinguish them as persons of rank, in whatever company they might appear. You must not understand from this, however, true as it is, that there is any thing Chesterfieldian, or artificial, in their breeding. They are still uncivilized heathen, living not only in all the sim-

meals, a most uncouth and motley group. In every respect indeed, as well as in that of eating, the household servants of the whole company of chiefs, from the king to the petty headman of a village, seem to enjoy a perpetual *saturnalia*.

The formation of this establishment takes place immediately on the birth of a chief, whether male or female. A *kahu* or nurse is appointed, who assumes all the care of the parent, and directs the affairs of the child till he is old enough to exercise a will of his own. Thus, often, very little intercourse takes place between the parents themselves, and the young chief. the former not unfrequently residing at a different district, or on a different island. The present prince and princess, who are both children, have each separate houses, and a large train of attendants: and though their guardians of state reside near them, they are left very much to their own will, or or that of their *kahus* or nurses.

I have seen a young chief, apparently not three years old, walking the streets of Honoruru as naked as when born, (with the exception of a pair of green morocco shoes on his feet,) followed by ten or twelve stout men, and as many boys, carrying umbrellas, and kahiles, and spit-boxes, and fans, and the various trappings of chieftainship. The young noble was evidently under no controul but his own will, and enjoyed already the privileges of his birth, in choosing his own path, and doing whatever he pleased.

This portion of the inhabitants spend their lives principally in eating and drinking, lounging

and sleeping ; in the sports of the surf, and the various games of the country ; *at cards*, which have long been introduced ; in hearing the songs of the musicians, a kind of recitation accompanied by much action ; and in witnessing the performances of the dancers. They are not, however, wholly given to idleness and pleasure. It is customary for the male chiefs to superintend, in a degree, any work in which their own vassals, at the place where they are residing, are engaged, whether of agriculture or manufacture : and the female chiefs, also, overlook their women in their appropriate occupations, and not unfrequently assist them with their own hands.

A great change appears about to take place among the chiefs, in the general manner of employing time. The *palapala* and the *pule*, *letters* and *religion*, as presented by the Missionaries, are happily beginning deeply to interest their minds ; and books and slates, I doubt not, will, as is the fact already, in individual cases, soon universally take the place of cards and games, and every amusement of dissipation.

These general and desultory remarks will give you, my dear M——, some idea of the external character and state of the nobler part of the nation, for whose benefit H—— and myself have sacrificed the innumerable enjoyments of home. As to their qualities of heart and mind, they in general appear to be as mild and amiable in disposition, and as sprightly and active in intellect, as the inhabitants of our own country. Ignorance, superstition, and sin, make all the difference we observe : and though that differ-



ence is at present fearful indeed, still we believe, that, with the removal of its causes, it will be entirely done away.

Notwithstanding the dreadful abominations daily taking place around us, drunkenness and adultery, gambling and theft, deceit, treachery, and death, all of which exist throughout the land to an almost incredible degree, such has already been the success attending the efforts at reformation, made in the very infancy of the Mission, that we are encouraged by every day's observance, with fresh zeal to dedicate ourselves to the work of rescue and salvation. No pagan nation on earth can be better prepared for the labour of the Christian Missionary ; and no herald of the cross could desire a more privileged and delightful task, than to take this people by the outstretched and beckoning hand, and lead their bewildered feet into paths of light and life, of purity and peace ; nor a greater happiness than to be the instrument of guiding, not only the generation now living, in the right way, but of rescuing from wretchedness and spiritual death, millions of the generations yet unborn, who are here to live, and here to die, before the angel "*shall lift up his hand to heaven, and swear that there shall be time no longer !*"

## CHAPTER VII.

## POVERTY OF THE COMMON PEOPLE.

*Thursday, May 20.* An opportunity of making our voyage to Hawaii has not yet been presented. I am anxious to commence the contemplated tour, though every day more and more persuaded, from what I find to be the state of the common people, that it will be attended with great privation, and with much to shock and to disgust.

This class of the inhabitants constitutes at least one hundred and forty-nine thousand, of the hundred and fifty thousand supposed at present to be the population of the group. In external appearance, and manners and habits of life, the *kanakas*, or common natives, present a strong contrast to the chiefs; and are indeed a wretched people—subject, not only to a total blindness of mind and heart, but also to the most abject poverty. If the former are the objects of an interest, to the Missionary, approaching to admiration, the latter are, of a compassion that sometimes borders on agony; and in beholding their degradation, and the near approach they make to the level of the brute, I am often ready “*to blush, and hang my head, to think myself a man.*”

The greatest wealth they can boast consists of a mat on which to sleep—a few folds of tapa to cover them; one calabash for water, and another for pœ—a rude implement or two for the cultivation

of the ground—and the instruments used in their simple manufactures. Taro, potatoes, and salt, with occasionally a fish, constitute their general food; while all else that they grow, or take, and every result of their labour, goes to meet the series of taxes levied by the king, and his governors, and their own respective chiefs.

The spontaneous production of the islands is very limited; and labour at all times of the year is necessary to the support of life. In this respect this group differs widely from the Society and other islands of the South Seas, where, eight months in twelve, the natives have only to pluck their food, principally bread-fruit, from the trees overhanging their habitations. The growth of the bread fruit here, is confined to a few districts on one or two islands, and, where found, yields a very partial supply of food, at any season.

Taro, an article which I have repeatedly mentioned, is the principal food of the Sandwich Islanders, and to the whole nation answers the double purpose of vegetables and bread. The genus of plant to which it belongs, is the *arum*; a root growing in many parts of America, and generally known by the names of the wild, Indian, and French turnip. The taro is the *arum esculentum* of botanists; and is used in many other warm climates as a vegetable.

It here occupies most of the cultivated ground, especially such as is capable of being overflowed by water; and the planting, irrigation, and necessary care of it, forms the most laborious part of the native farming. The islanders have arrived at

great skill in the cultivation of this plant ; and perhaps their mode of growing it, considering the general face of the country, scarce admits of improvement, unless it be in the implements with which they work. The beds in which the taro stands are usually square or oblong, of various sizes, from that of a few yards to half an acre. These are formed with great care ; first by excavating the earth to a depth of two or three feet, and converting the dirt thrown out into strong embankments on every side. The sides and bottom are then beaten with the woody ends of the cocoa-nut leaf, which are broad, and, when dry, exceedingly hard, till they are impervious to water : after which, the tops of the ripe root, by which the plant is propagated, cut off just below the formation of the leaves, are set out eighteen inches or two feet apart, in a thin layer of soil and dried grass, and the water let upon them till the leaves float on its surface. The roots are kept thus covered with water, till they become fit to eat : a period of from nine to fifteen months, though they continue to grow for two years or more, and improve in quality to the end of that time.

The leaves of the taro are large and heart-shaped, and of a light green colour. The root is of a regular oval form, from four to eight inches in length, and from six to twelve in circumference. In its natural state, whether ripe or unripe, both the leaves and root have all the acrid pungent taste of the genus of plants to which it belongs ; but on being thoroughly cooked, either by baking or boiling, it becomes mild and palatable, without

any peculiarity of taste, more than belongs to good bread. It is compact, and, both before and after cooking, white, with a slight tinge of purple, on the exterior; when poor, or unripe, the colour throughout is a dull lead.

The natives prepare it for use, first, by baking it, in the only manner practised among them. This is, by digging a hole in the ground a foot or two deep, and five or six feet in circumference, and placing a layer of stones on the bottom, upon which light wood is placed and a fire kindled. Other stones are laid upon the fire, and by the burning of the wood the whole becomes ignited. Those on the top are then drawn off, and the taro, or potatoes, or fish, pig, or dog, &c. closely wrapped in the leaves of the banana, or of the *ti*, (*dracæna terminalis*, growing in great abundance here,) is laid on the hearth of stones still remaining at the bottom, and immediately covered with the rest. A little water is poured on the pile to create a steam, and the whole hastily buried with earth, by which the heat and steam are kept from escaping, and the article in the *umai* or *oven*, becomes baked.

The taro, after being thus cooked, is in the next place made into the favourite *poe*. The process in this is simple, though so laborious as to be performed by the men. It is merely by beating the taro upon a short plank of hard wood, slightly hollowed in the middle like a tray, with a stone something in the shape of a thick and clumsy pestle, wetting it occasionally with water, and moulding it till it becomes an adhesive mass like

dough. It is then put into a calabash, diluted with water till of the consistency of paste, and set aside for fermentation. This soon takes place, and the *poe* is fit for use in a day or two, though preferred when four or five days old. It is eaten by thrusting the fore-finger of the right hand into the mass, and securing as much as will adhere to it in passing it to the mouth, with a hasty revolving motion of the hand and finger. The only name of the fore-finger is derived from this use of it, "*Ke rima poe*," "*the finger poe, or poe finger*." The second finger is often also used; and not unfrequently the thumb at the same time. This is the usual mode of eating it—a dozen or more from one calabash; but I have seen the calabash taken up with both hands, and applied to the mouth as in drinking; and thus passed from one to another, round the whole group.

Hard or dry *poe* is taro baked and beaten in the manner described, but not moistened with water. It is not much eaten in this state; but is packed in small bundles, and bound in leaves, to be diluted and formed into soft *poe* at pleasure. In this manner it will keep without injury for months; and makes a principal article in the sea stores of the native vessels.

We find taro a pleasant vegetable. It is most excellent when cut into slices and fried, after being baked or boiled, though less nutritive than in the form of *poe*.

Next to taro, the sweet potatoe is a principal article of cultivation. The yam also is grown; but chiefly at the leeward islands, Tauai and Ni-

hau. Indian corn has been introduced, and will probably become extensively an article of food. Other esculent plants, cabbages, onions, pumpkins, squashes, cucumbers, beans, radishes, &c.—the seeds of which have been brought by the Missionaries and other foreigners, are becoming abundant : but they are cultivated almost exclusively for the refreshment of ships, and the tables of foreign residents. Sugar-cane, and a great variety of the plantain and banana, are indigenous, and occupy a considerable portion of every plantation. The cane, however, is used by the natives only as a fruit. Water melons and musk melons were introduced by Vancouver, and are now abundant every where.

In the cultivation of the ground, the making and care of artificial fish-ponds, a part of the possessions of every chief, may be included. These are constructed much in the manner of the taro plantations ; and after the water is let into them, are filled with young fish from the sea, principally the fry of the grey mullet, a fish of which the chiefs are particularly fond.

The building of houses, construction of canoes, making of fishing nets, wooden dishes and bowls, &c. are labours assigned to the men ; while the manufacture of cloth in all its processes, and the platting of mats, &c. fall to the department of the women.

The cloth is of tedious manufacture. It is formed from the inner bark of the *morus papyrifera*, or paper mulberry, here called *wauti*, and cultivated for this purpose, in regular groves on

every farm. The plant is kept single shoot, from its earliest growth unbroken by branches; and the thickness of an inch or of ten or twelve feet, is cut down. The bark is taken off in a single piece, by a longitudinal incision from end to end; the exterior is scraped off; and the interior of each piece spread out, and rolled together in its length, and left till it has acquired a flat surface. The whole is then placed in water, till it becomes covered with a mucilaginous substance; after which it is laid on a plank, and beaten with a short square stick of hard wood, to the tenuity desired. Its length and breadth are increased at pleasure by the addition of the bark; and should any part become too thin before the whole has received an even texture, the difficulty is obviated in the same way. After the whole is of the texture and size required, it is laid in the sun to bleach and dry.

The wooden sticks or mallets, used in beating, have one side smooth, another coarsely grooved, the third very finely furrowed in the same manner, and the fourth more or less closely checked in squares or diamonds: and thus, according to the side used in beating, a corresponding figure is given to the body of the cloth. That beaten with the plain side, is smooth like paper; that with the coarse groove, has something the appearance of dimity; that with the close, more like corded muslin; and that with the check, like the web of fine diaper.

The thickness of the different kinds of cloth is

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probabls. I have seen females with mantles of it, Othain and transparent as Italian crape; which, kir a short distance, it greatly resembled. That tgenerally used for *maros* and *paus*, is more compact, like paper. The *kiheia* of the men and covers for sleeping, are still firmer and thicker; and are composed of several sheets of the former, spread with a gelatinous wash made from the gum of a tree, and then beaten together. There is a kind still superior in texture and beauty, worn by the chiefs both for *maros* and *paus*: it is made of the best bark, and is as thick as morocco, to which, stamped with the brightest colours, and glazed with a composition having the effect of varnish, it bears a striking resemblance. The *tapa moe*, or *cloth for sleeping*, is the largest in size; each sheet, ten of which, fastened together at one end, form a bed-cover, being as large as an ordinary counterpane.

The *tapa* is naturally of a light colour, and capable of being bleached till perfectly white. Much of it is worn in this state; but the greater portion is stained with a variety of dies, extracted with much skill from different indigenous plants. The colours are often very beautiful, principally green of every shade, from the lightest to the darkest; yellow, from a dark salmon to straw colour; red, from a rich crimson to a delicate blossom; purple, from a dark plum through all the hues of lilac to a light dove; brown, from chocolate to fawn; and black and white. The cloth is dyed with one of these plain throughout, and worn thus, or is again stamped with several others, in an end-

less variety and combination of figures. These they devise with much ingenuity and taste, or imitate skilfully from those on imported articles.

The pattern intended to be impressed upon the cloth is cut on the inside of a piece of bamboo. The bamboo is then dipped into the colour prepared, carefully transferred to the tapa, and pressed closely upon it with the fingers and hand: it is then returned into the die again, and again placed upon the cloth, till the whole piece is covered with the figure and colour or colours.

The best made and coloured tapa is little inferior in beauty to most common calicoes and chintzes, but so perishable in its quality, as to be an expensive article of clothing. Some kinds are saturated with the oil of the cocoa-nut, to make them more durable, and to shed water; but even these quickly wear out, and require to be renewed every few weeks. That which is not oiled does not allow of being washed; and a new suit is necessary once a month. An immense deal of time and labour must therefore be requisite, to meet the demands of the whole population.

The manufacture, by the females, next in importance to the making of tapa, is that of mats, which form the seats of the islanders in the day, and their beds at night. The lounges and beds of the chiefs are generally eight or ten feet square, and consist of many thicknesses of these, from a dozen to thirty and forty, and even a greater number. The materials of which they are made are of two kinds; one, a species of rush, and the other, the leaves of the *hala*, a palm, the

*pandanus odorotissimus*. Those of the last article are most valuable, as they are much the most durable, and admit of frequent washing, which the rush mats do not. Both kinds are woven or braided by hand, without the aid of frame or instrument; and though often twenty feet square, and even larger, are finished with great evenness of texture and regularity of shape. Some of the hala mats are very coarse; and others of various braid, to the very finest and most beautiful specimens of matting I ever saw. These last, however, are generally small, finished with a deep fringe at the ends; and carried on the arm of a servant, after his chief, to be spread on other mats, on which he may choose to sit. I have observed one of this kind, in the train of the young princess, of a braid almost as delicate and even as that of a Laghorn hat, and of the most beautiful whiteness.

The rush mats are soft and pleasant, and many of them very fine. The Leeward Islands, Tauai and Nihau, are most distinguished by the manufacture of these. They are there ornamented, with much taste and ingenuity, by stained grass, of a rich and glossy brown, interwoven with the body of the mat, or wrought on its upper surface, in the manner of embroidery, in a variety of figures, such as diamonds, stars, stripes, waving lines, &c. &c.

Besides being engaged in these manufactures of cloth and mats, the females, especially those attached to the households of the chiefs, spend much time in making articles of ornament; in the braiding of human hair for necklaces; trimming

and arranging feathers for wreaths and kahiles ; polishing tortoise shell and the ivory of whale's teeth, for finger rings, and the handles of feathered staffs, &c.

Notwithstanding the variety of apparently necessary employment falling both to men and women, few of either sex devote more than four or five hours of the twenty-four to work. Though unavoidably more laborious than many other Polynesians, they partake of the indolence of character incident to the inhabitants of tropical climates, and sleep and lounge away more than half their time, while much of the remainder is given to amusement and pleasure. It is, however, difficult to determine how far the Sandwich Islanders partake of this indolence, from the fact that there is no motive for industry presented to them, beyond the fear of starvation, and a dread of the displeasure of their chiefs.

One of the strongest inducements to exertion—that of a right of property—is entirely unknown. Were not this the case, the profit which every farmer might derive from the visit of ships for refreshment, would soon cause the face of the country to assume a new aspect. But this means of emolument is a monopoly of the king and chiefs; and only proves a new source of oppression to the people, by increasing their toil, without adding to their possessions. Two thirds of the proceeds of any thing a native brings to the market, unless by stealth, must be given to his chief; and, not unfrequently, the whole is unhesitatingly taken from him. In two or three instances,

when conversing on the beach with the officers of ships, I have seen money just put into the hands of a native, by them, for a bunch of fruit slipped from under his kihei into their boat, taken directly, and openly, away, by some one appointed to detect any traffic of the kind; and whose proceeding was not for a moment to be questioned or resisted.

Nor is there greater inducement to industry, from motives of immediate personal enjoyment. Any increase of stock, or growth of a plantation, beyond that necessary to meet the usual taxes, is liable to be swept off at any hour; and that, perhaps, without any direct authority from king or chief, but at the caprice of some one in their service. An instance of this kind lately occurred at Oahu, which will shew the extremity, if not the extent, of these depredations. The poverty of many of the people is such, that they seldom secure a taste of animal food, and live almost exclusively on taro and salt. A poor man of this description, by some means obtained the possession of a pig, when too small to make a meal for his family. He secreted it at a distance from his house, and fed it till it had grown to a size sufficient to afford the desired repast. It was then killed, and put into an oven, with the same precaution of secrecy; but when almost prepared for appetites, whetted by long anticipation to an exquisite keenness, a caterer of the royal household unhappily came near, and, attracted to the spot by the savoury fumes of the baking pile, deliberately took a seat till the animal was cooked, and

then bore off the promised banquet without ceremony or apology !

Such is the civil condition of the mass of the nation. Their only birthright is slavery ; and its highest immunities cannot secure to them a right of life, much less any inferior possession. Surely to such, the messages of salvation must prove indeed "*glad tidings of great joy.*" May they receive them with thanksgiving ; and, through them, become free in the spirit of the gospel, and rich in the inheritance of eternal life !

*May 22.* Last night I strolled a mile through the marshes and fish-ponds, along the beach south of the Mission House. In attempting to give you a sketch of my walk, you will almost think me sporting with your credulity, by a picture of poverty and filthiness too degrading to be real. The largest hut I passed was not higher than my waist ; capable only of containing a family, like pigs in a sty, on a bed of dried grass, filled with fleas and vermin. Not a bush or shrub was to be seen around ; or any appearance whatever of cultivation. It was the time of their evening repast ; and most of the people were seated on the ground, eating *poe*, surrounded by swarms of flies, and sharing their food with dogs, pigs, and ducks, who helped themselves freely from the dishes of their masters ! The *tout ensemble* was almost too disgusting to be witnessed ; and while I gazed I could but exclaim—

" ————— Can this be man ?—

Bone of the bone, and flesh of the flesh, of him,  
Whose majesty dignifies and crowns creation's plan,—  
And without whom, 'twere wild profusion all,  
And bootless waste ?"

The hope of enlightening and elevating such seemed almost rashness ; and I turned from them more than ever persuaded, that nothing less than the power which first spake light from darkness, can scatter the gloom in which they are enveloped.

I should be doing injustice to your wish and expectations, of having the manners and habits of the people, on points capable of being touched—and there are not a few that can never be mentioned—presented to you “ *living as they rise,*” were I to pass in silence, subjects, which, though not the most pleasant that might be selected, daily and hourly obtrude themselves on the observation. Among these, is the prevalence of a *most infective and loathsome cutaneous disease* : not altogether unknown in our own country. This contagion is so common, and I might say universal here in all ranks, as to be without reproach, except in the eyes of a foreigner. I was somewhat startled a day or two after our arrival, to have the question put to me, “ *Whether I had any thing to cure the itch ?*” immediately after shaking hands with a high chief, whom I at once perceived to be greatly infected with it. The etiquette of the court seemed to require this manner of salutation ; and I thought it would be impossible for me to escape the disorder, even for a week. I learned from the older Missionaries, however, that they had shaken hands with thousands with perfect impunity ; and thus far, I have myself been equally fortunate.

It must be less contagious, than the disease known in America by the same name ; and appears also to be less irritable and troublesome. Most

of the chiefs are at present free from it, but the common people are every where greatly infected. Few seem to regard it as an evil, or take any measure to divest themselves of it. Like most other diseases, its introduction is attributed, by the natives, to foreigners ; though, I suspect it has existed among them to " a period to which the memory of man runneth not contrary."

Not to mention the frequent and hideous marks of a scourge, which more clearly than any other proclaims the curse of a God of purity, and which, while it annually consigns hundreds of this people to the tomb, converts thousands, while living, into walking sepulchres ; the inhabitants, generally, are subject to many disorders of the skin. The majority are, more or less, disfigured by eruptions and sores ; and many are as unsightly as lepers. The number of either sex, or of any age, who are free from blemishes of the kind, is very small ; so much so, that a smooth and unbroken skin is far more uncommon here, than the reverse is at home.

I am not physiologist enough to say to what cause this fact is attributable :—perhaps to a very free use of salt in eating, in conjunction with the habit of constant sea-bathing. Taro, too, when in the form of *poe*, though of easy digestion, has probably a great tendency to grossness of blood. Whatever the cause or causes may be, the effect certainly detracts much from the good appearance of the people.

Another subject, which I would notice from the same reason that led to the introduction of the



preceding, is nearly allied to it, according to our ideas, in point of offensiveness. A clue to it may be given, without a mention of names, by referring you to the spirited effusion of a genius, beginning

“ Ha, whare ye gaw’n, ye crawlin ferlie ? ”

Had the bard of Ayr lived on these coral-bound shores, the novelty of the sight, at least, would never have induced him to immortalize by song, the excursions of one of that disgusting race. In our humble kirk, in place of one on “ *Miss’s bonnet*,” dozens may at any time, be seen sporting among the decorated locks of ignoble heads ; while, not unfrequently, a privileged few wend their way through the garlands of princes of the blood, or triumphantly mount the coronets of majesty itself !

As to the servants of the chiefs, and the common people, we think ourselves fortunate indeed, if, after a call of a few minutes, we do not find living testimonies of their visit, on our mats and floors, and even on our clothes and persons ! The bare relation of the fact, without the experience of it, is sufficiently shocking. But the half is not told ; and, I scarce dare let truth, here, run to its climax. The lower classes, not only suffer their heads and tapas to harbour these vermin ; but they openly, and unblushingly, *eat them* ! Yet so fastidious are they, in point of *cleanliness*, that an emetic could scarce be more efficaciously administered, than to cause them to eat from a dish in which a fly had been drowned ! So much for the force of custom, and the power of habit.

They have, by some, been called a cleanly people, in their persons and food ; but, with these facts, which cannot be denied, in view—and, to which may be added, long and dirty nails, like the talons of birds, &c.—it is difficult to allow them a right to the epithet, notwithstanding the practice of spending hours together in the foamings of the surf, or the dashings of the mountain torrent ; and the punctilious observance of the ceremony of washing, at least the fingers, before and after their meals.

*May 24.* When last in Schenectady, I was particularly requested to make inquiry respecting Anthony Allen, an African, residing on this island, once the servant of a gentleman of that city. He is quite a respectable man ; and has a very neat establishment, consisting of a dozen houses built in the native manner, and covered with mud : one for sitting and sleeping, one for eating, another for a storehouse, another for milk, a kitchen, blacksmith's shop, &c. &c. He owns large flocks of goats, and a few cows ; and supplies the tables of many of the residents with milk. He also keeps a kind of boarding-house for seamen ; by these means, and the cultivation of a small farm which he holds under Hevaheva, the ex-high-priest, he obtains a comfortable support for himself and wife, a modest native, and three children. He has been very kind to us in sending melons, bananas, several kids, and a regular daily supply of milk from his goats.

His plantation is two miles from the Mission House on the plain, towards Waititi. The road

to it, although the plain is uncultivated and entirely unshaded, affords the most pleasant walk in the immediate vicinity of Honoruru. The mountains are too distant to be reached in an hour's ramble; and the shore is lined only with fish-ponds and marshes. Every thing short of the mountains is sunburnt and dreary. There is not a tree near us, much less groves, in whose shade we might find shelter from the heat of a torrid sun: no babbling brooks, no verdant lawn, no secluded dell or glade, for the enjoyment of solitude and thought; indeed, nothing that ever formed part of a scene of rural delight.

The number of foreigners residing at the islands is far greater than I supposed. Four American mercantile houses—two of Boston, one of New York, and one of Bristol, Rhode Island—have establishments at this port, to which agents and clerks are attached. Their store-houses are abundantly furnished with goods in demand by the islanders; and, at them, most articles contained in common retail shops and groceries, in America, may be purchased. The whole trade of the four, probably amounts to one hundred thousand dollars a year: sandal wood principally, and specie, being the returns for imported manufactures. Each of these trading houses usually has a ship or brig in the harbour, or at some one of the islands; besides others that touch to make repairs, and obtain refreshments, in their voyages between the North-west, Mexican, and South American coasts, and China. The agents and clerks of these establishments, and the su-

percargoes and officers of the vessels attached to them, with transient visitors in ships, holding similar situations, form the most respectable class of foreigners with whom we are called to have intercourse.

There is another class, consisting of fifteen or twenty individuals, who have dropped all connexion with their native countries, and become permanent residents on different islands ; and who hold plantations and other property under the king and various chiefs. Of these, Marini, a Spaniard, interpreter for the government ; Rives, a Frenchman, private secretary to RihoRiho ; Law, a Scotchman, the king's physician, all of Oahu ; Young, an Englishman ; and Parker, an American, of Hawaii ; and Butler, an American, of Maui, are the principal and most known. Marini and Young have been at the islands more than thirty years ; and were companions and counsellors of Tamehameha. The former has accumulated much property, holds many plantations, and owns extensive flocks of goats, and herds of cattle ; and is said to have money in fund, both in the United States and in England.

He has introduced the grape, orange, lemon, pine-apple, fig, and tamarind trees, but to a very limited extent ; and seemingly from a motive entirely selfish : for he has perseveringly denied the seeds, and every means of propagation, to others, and been known even secretly to destroy a growth that had been secured from them without his knowledge. A considerable quantity of wine is yearly made from his vineyard ; and his lemons and

pires, by sales to ships and in the town, bring quite an income. He has a numerous breed of mules; and several horses, some twenty or thirty of which have within a few years been brought from the coast of California, and are now rapidly increasing. Flocks of beautiful doves, also an importation, are domiciliated at his establishment; and some few miles from the town, along the coast, there is an islet, covered with the burrows of English hares, belonging to him.

Besides this class of foreigners, there are between one and two hundred runaway sailors and vagabonds, scattered through the group, wanderers on the earth, the very dregs and outcasts of society. These, and, I am sorry to say, too many others, who, from their birth and education in a Christian land, ought to be examples of rectitude and morality, are the greatest corrupters of this wretched people; and present the most formidable of obstacles to the moral influence of our teaching. Fancying themselves, in this remote part of the world, free from every restraint of God and man, instead of attempting to turn the heathen from their darkness, they encourage them in sin; even become pioneers in iniquity; and the instruments of doubly sealing them, as we fear, in the gloom of spiritual and eternal death.

When the first Missionaries reached the Sandwich Islands, in the spring of 1820, an effort was made by some of the foreigners, to have their landing and establishment at the islands forbidden by the government. With this view, their motives were misrepresented by them, to the

king and chiefs. It was asserted, that while the ostensible object of the mission was good, the secret and ultimate design was the subjugation of the islands, and the enslavement of the people : and by way of corroboration, the treatment of the Mexicans, and aborigines of South America and the West Indies, by the Spaniards, and the possession of Hindostan by the British, were gravely related. It was in consequence of this misrepresentation, that a delay of eight days occurred before the Missionaries could secure permission to disembark.

In answer to these allegations, the more intelligent of the chiefs remarked, "*The Missionaries speak well : they say they have come from America, only to do us good : if they intend to seize our islands why are they so few in number ? where are their guns ? and why have they brought their wives ?*" To this it was replied, "It is true, their number is small : a few only have come now, the more fully to deceive. But soon many more will arrive, and your islands will be lost !" The chiefs again answered, "*They say that they will do us good ; they are few in number ; we will try them for one year, and if we find they deceive us, it will then be time enough to send them away.*" And permission to land was accordingly granted. Mr. Young, I am told was the only foreigner who advocated their reception.

The jealousy of the government was, notwithstanding, greatly awakened ; and all the movements of our friends were closely watched : the king was even led to believe that the digging of

the cellar, and the laying of the foundation of the Mission House, was the commencement of a fortification, of which the spaces left for windows were the embrasures.

By the close of the first year the Missionaries had so far proved to the government the purity of their motive, and the integrity of their character, that the question of their longer continuance was not agitated. Some of the chiefs had already become interested in the instructions commenced in English, and in the services of Christian worship, regularly observed on the Sabbath, and occasionally at other times. The partial acquisition of the language of the country—the formation of an alphabet for the native tongue—the elementary lessons in reading and writing which immediately followed—and chiefly perhaps the PREACHING OF THE GOSPEL—had by the end of the second year confirmed to the Missionaries the confidence of the rulers, and began to secure to them decided marks of friendship.

A first effort at opposition having proved thus unsuccessful, another soon made its appearance. The object in this case, was the defeat of the moral influence of Christianity : and the extremity to which some of the foreigners pushed their point, and of the means resorted to for its accomplishment, you may judge from the fact, that the pupils of the first female school collected at this place, by Mrs. Bingham—after being clothed, and brought with much care and attention to habits of neatness and propriety in their persons, and made themselves to be deeply interested in vari-

ous useful instruction—were borne off openly and forcibly by them, to become their mistresses, while the instructress herself could answer the appeals made to her for protection, only by her *tears*!

Still the moral influence of Christianity has been felt; and I am persuaded its glorious progress cannot now be stayed. A chief object at present with those opposed to the Mission, is the blasting of its character abroad. A vessel scarcely comes to anchor, before the ears of those attached to it are filled with slander and falsehood, in reference to the influence exerted by us. Even Captain Clasby had scarce reached the shore, before he heard the lowest abuse heaped on our associates; and was told by a leading resident, that his passengers *should not be permitted to land*; that the nation was already nearly ruined by the *worthless set of fellows* we had come to join!

When a strange ship arrives, and the officers complain of the extravagance of the harbour-fees, this impost is immediately declared to be exacted by the advice of the Missionaries: the high prices of articles of refreshment in the market, is assigned to the same cause: though we ourselves are now living almost exclusively on *sea biscuit, salt beef, and pork*, brought from America, two or three years old, and scarce ever taste a banana or melon, because we do not feel at liberty to purchase fresh provisions and vegetables—much less fruit—at the price demanded by the chiefs. Equally untrue is a whole catalogue of charges, by which we are represented as the worst enemies



of our countrymen, and all foreigners ; and the basest of men, both in principles and morals.

The minds of many visitors at the islands are by these means so strongly prejudiced against us, that they do not call at the Mission House ; and in some instances, after a casual introduction, have, on meeting us in the street passed in haughty silence, and even betrayed a sneer of contempt. And when they take their departure, they bear with them to the coasts of Mexico and Peru and Chili, or to Canton, England and America, the most erroneous impressions of our influence here, and not unfrequently the lowest slanders of our character.

When I speak thus of the opposition with which we are obliged to contend, you are not to understand that all foreigners—residents or visitors—are of the character represented. Some of every class are warmly and decidedly our friends, and have our high respect for the rectitude of their character, and our sincere gratitude for many favours : and, inconsistent as it may appear, even those most embittered in their feelings against our object, treat us personally with respect, and often with great kindness. Scarce a week passes, in which donations of a liberal and important character, are not conferred on one or another of the family ; and we are often made to feel the obligation of civilities, which we have not the means of returning.

The scale of prejudice which was made to bear so heavily against the Missionaries on their arrival, has now not only gained its balance, but is

beginning to settle with ominous bearing against those who attempted by it to prevent the establishment of the Mission. The haughty and powerful queen Kaahumanu was at first exceedingly jealous of the teachers; and it is only within the last few months, that she has paid a regard to instruction of any kind. She long persisted in her refusals to attempt to learn to read and write, and was but recently induced for the first time to lay aside her cards for a few minutes, and to repeat the alphabet after a Missionary: since then, she has, however, become an assiduous scholar; and has made her books and slate the principal sources of amusement.

Within a day or two, I called upon her in company with Mr. Ellis. Soon after entering, she asked Mr. Ellis for a blank book he had promised to give her: he was obliged to tell her he had not yet made it; and added, "I fear you will think *I am deceiving you*, by delaying so long to fulfil my promise"—when she hastily interrupted him, saying—"Aore!—aore! *ua pau komakou manao ino i ka poe Mikanere—ka wahahe wale no ka-haori!*"—"No! no!—ended are our evil thoughts of the company of Missionaries—false or deceitful only are the foreigners!"—meaning by foreigners, those who had originally misrepresented and traduced the character of the Missionaries. She expressed her full determination to serve Jehovah and to keep his law, and in the course of the conversation, requested Mr. Ellis to write her a form of prayer for grace at meals, adding, "I know that all things are from Jehovah

—and it is well to give thanks to him for every favour, but without some direction I shall perhaps make *crooked work of it*.”

The same morning we for a moment visited Kapiolani. She is an exceedingly interesting character: and from having been addicted to the grossest intemperance and dissipation, has become perfectly correct in her habits; and is invariably serious and dignified in her deportment. I first saw her at the Mission House on the morning of our arrival; and was so forcibly impressed with the neatness of her dress, and the propriety of her whole appearance, as to be led to inquire who she was, and whether she could be a Sandwich Islander. She is deeply interested in the success of the Mission; is herself an indefatigable scholar; and shewed us a very handsome writing-desk and table, for which she had just given seventy-five dollars.

*Monday Morning, 26.* The Sabbath here is a most interesting day to the Christian and Missionary. The number of decently dressed heathen who flock to the humble temple of the only true God; the attention and seriousness with which many of them listen to the words of eternal life proclaimed in their own language, by the ambassadors of Jesus Christ; the praises of Jehovah chanted in this untutored tongue—necessarily produce a lively and joyful impression on the pious mind. Of this I saw a pleasing instance only two Sabbaths since. An officer from one of the ships in port—a serious young man, spent the interval between the English and native ser-

vices with me at the Mission House. As the congregation began to assemble, he accompanied me to the door of the chapel, intending to take leave when the exercises should begin, as he was unacquainted with the language, and had been already longer from his ship than he designed; but after standing a few minutes, and seeing hundreds of natives assembling quietly and seriously from various directions; he suddenly exclaimed, while tears glistened in his eye, "*No!—this is too much—I cannot go till I worship with these heathen.*"

It is also an interesting day to the passing stranger;—for on the Sabbath, the real state of the people, struggling from barbarity to civilization, is more observable than at any other time. Any one of the fabled beings, represented as half *man* and half *beast*, would be an appropriate emblem of the present national character; and an emblazoned *Centaur* would, in the view of a herald, furnish his Hawaiian majesty with a very intelligible coat of arms.

Recollecting of how late a date the first improvements here are, there is certainly much to admire; but more in one sense, *at which to laugh*. This fact is conspicuous to the simple *looker on*, in nothing more than in dress—the variety and grotesque mixture of which is indescribable. The king, queens, prince, princess, and all the highest chiefs, are, at church, always well, and often richly and fashionably, dressed. But when grouped—which is always the case—with the "*Royal Guards*," and the several retinues of the chiefs,

they present a most incongruous and ridiculous spectacle. The dress of the *guards*, which is intended to be a "*uniform*," appears to be the cast-off regimentals of half a dozen different nations, and I had almost said, of as many different centuries. Some suits I think bear strong evidence, *prima facie*, of having passed through the honourable hardships of the *Revolutionary War*; and I have been half tempted to recognize in others, the parade clothes of the "*Bowestown Artillery*," the objects of general admiration, when, as a boy, I first visited the wilds of Otsego. You may judge how these, or *the like*, would appear—a coat and cocked hat, for instance, on a native "*sans culotte*;" or a hat and pantaloons without a coat or shirt, or a hat and shirt alone; all of which varieties may be seen. Some of the officers, however, appear very well, in full new suits of blue, with lace and epaulettes of gold.

There is sometimes, also, an odd mixture of materials in the dress of the chiefs; for example, a rich suit of Canton crape, satin, or silk velvet, with a sailor's check or red flannel shirt, and parti-coloured woollen cap, and perhaps one coarse stocking and shoe. I have seen a female, of high rank, and monstrously large, going to church in a loose slip of white muslin, with thick woodman's shoes, and no stockings, a heavy silver-headed cane in her hand, and an immense French *chapeau* on her head!

On Sunday, too, there is a display of *equipage*, not seen every day. The chapel being near a half mile from the village, some of the *grandees*

ride to church :—their carriages, to be sure, belong to "*the birth-day of invention*"—especially the *state coach* of the late king, which, I presume, was once a *tinker's waggon*. *Kaahumanu* and *Taumuariri* always come in this ; the young queens, usually in one more modern and airy, of the kind called *Dearborn* in America. These vehicles are always drawn by twelve or fifteen natives ; their horses not having yet been broken to the harness.

Whether the *nobility*, here, have been told that those, *who wish to be considered most genteel*, in America, do not go to church till after the services have commenced ; or whether, the newly introduced duties of the toilette occasion the delay, I cannot determine ; but the most stately do not generally arrive at the chapel till some time during the first prayer, which consequently is disturbed by the rumbling of their *chariot* wheels, the hooting of the rabble that hurry them along the plain, the bustle of alighting, and the parade of entering. You could not avoid smiling, were you to see, with what dignity some of these saunter up the aisle.

I have been led to these little notices, protracted much beyond my intention when I commenced this date, by the observations unavoidably, and almost unconsciously, made yesterday. I witnessed them all, in the detail in which they are given ; and, afterwards, in *grand assemblage*, by a single *coup d'œil*, when the meeting was dismissed : with the addition, however, of the lofty umbrellas, and proud kahiles, on the favourable side ; and of a party of naked horsemen on the other, who were

flying in the distance, mounted without saddle or bridle, except a string of twisted grass; with looks more wild than their long hair, and ragged tapas, that were streaming in the wind.

One or two of the Missionaries attend family prayers, at the king's residence, every evening. Last night, at nine o'clock, I accompanied Mr. Ellis and Mr. Chamberlain to this service. Riho-Riho was just commencing supper, in a large ranai, or bower, by the side of his house. The table was well set with blue china and cut glass, for about twenty persons; and besides the lamps and spermaceti candles which were burning on it, was surrounded by a glare of torches of the tutui or oil nut, which, tastefully wrapped in green leaves, made a splendid appearance. The king was seated at the head, with one of his queens on his left, and a favourite chief on his right side. There were about half a dozen others at the table. He, immediately ordered room for us to be made on the left of the queen, and begged us to help ourselves to whatever we chose of the variety of soups, meats, and vegetables before us, and to excuse his doing the honours of the table, being "*porori roa*," "very hungry," and having just filled his plate with rich turtle soup.

Some of the chiefs do not cook their food on the Sabbath; the king is aware of this, and himself sometimes follows their example; but last night every thing was smoking fresh from the cookhouse; and, by way of apology, he remarked, that the hot supper was not prepared for himself, but, *on account of the "mai" the sick person*, (Ka-

mehameru being indisposed,) but that every thing on the table *was killed the day before*.

Our own practice is to have our dinner, for the Sabbath, except the vegetables, cooked on Saturday. The preparation of food in the native manner, especially the making of *poe* and baking of meats, requires the attention of several hours; and the Missionaries, in their instructions, have suggested to the chiefs and people, the propriety of preparing their food for the *la tabu*, on the preceding day. The remark of the king was made, from a knowledge of our opinion on the subject.

After taking a cup of tea, and waiting till his majesty had completed half a dozen courses, we retired from the table, at ten o'clock, to the *palace*; where the principal part of the chiefs were waiting for the ordinary worship.

*Nine o'clock, P. M.* This has proved a much more important date than I anticipated when I wrote in the morning. The Mission was informed yesterday, that the king's mother is going to Lahaina, on the island of Maui, to reside permanently there; and is extremely desirous that some of the Missionaries should accompany her. Mr. Bingham saw her last night on the subject. She said she must have a teacher, to speak the *good word*, and *pray to God with her*; that she would do every thing in her power to make those who might accompany her comfortable; and would delay her voyage, that there might be time for them to prepare to sail with her in the Cleopatra's barge.

A meeting of the Mission was, consequently, called this morning, when it was determined, that



it was expedient to occupy a station at Lahaina immediately. After agreeing that the choice of persons should be made by electing one by ballot, and allowing him to nominate his colleague, the votes were taken : I was elected, and immediately, named Mr. Richards for my associate : we, consequently, are all in confusion, packing up our baggage for a permanent residence on Maui, instead of a visit to Hawaii, and a tour of the island. We are to embark on Wednesday.

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## CHAPTER VIII.

### DEPARTURE FOR MAUI.

*On board the Cleopatra's barge, at sea, May 30, 1823.* On Wednesday, the 28th, Mr. and Mrs. Richards, H—— and myself, B—— and C——, with William Kamahoula, and Mr. Loomis—who makes the voyage to see us established at our station--embarked with the queen Keopuolani for Maui.

Our designation was so unexpected, and departure so sudden, that we had scarce leisure to turn a thought on the separation about to take place from our fellow labourers, or to cast a glance of anticipation at the possible trials that might await us in a distant and solitary district. The topsails of the barge had long been unfurled before we had completed our preparations, and the last package was scarcely secured, before the farewell hymn and benedictions of our friends

were sounding in our ears, and we were hurried to the open bosom of the Pacific.

Left to the deliberate contemplation of our situation, we almost trembled at the responsibility resting upon us, and at the arduous duties in prospect. Every thought was exquisitely awake to the life on which we had now actually entered. Months indeed had passed since we bade adieu to our country, home, and friends; but, during a voyage of 18,000 miles, we had still been surrounded by those we loved; and for the last few weeks, though on heathen shores, we had been calmly reposing in the bosom of a band of intelligent affectionate Christians, without a participation of their labours and their cares. Such, however, was no longer the case; our eyes rested only on the uncivilized beings with whom we were to dwell, and our ears were saluted only by the sounds of an unknown and savage tongue. We were fully alive to the contrast; and, in the anticipation of those trials, by which we believe the work in which we are engaged must be accomplished, we could scarce refrain exclaiming, "*Farewell ease—farewell comfort—farewell every worldly joy.*"

But with these feelings there was no mingling of despondency. No, in the kind providence of God, every circumstance attending our situation was too auspicious to admit the indulgence of any unbelieving fear of the ultimate success of our enterprise.

We had been on board scarce an hour, before the polite and kind attention of those, under whose

immediate and express patronage we had embarked made us almost forget that we were not still in the bosom of beloved friends. Our hearts became more than ordinarily elated, in the belief that, "*unto us is this grace given, that we should preach among the gentiles the unsearchable riches of Christ;*" and, while a splendid moon gave a softened beauty to the receding promontories of Oahu, and brought to light the distant shores of Morokai and Ranai, overtopped by the loftier heights of Maui, we found ourselves almost involuntarily chanting the favourite anthem—

"Wake, Isles of the South, your redemption draws near,  
No longer repose in the borders of gloom," &c.

Previous to our embarkation, we had but little opportunity to judge, from personal intercourse, of the degree of civilization to which the chiefs have attained in minor points, and were somewhat surprised at the ceremonious attentions paid us. Immediately on going on board, we were informed that the after-cabin was appropriated exclusively to our use; though there were not less than two hundred persons on board, many of them high chiefs, with their particular friends; and we had hardly cleared the harbour, when the steward waited on us, to know what we would order for dinner, and at what hour it should be served.

Mr. Allen had sent us a fine ready-dressed kid, with some melons, for our passage; and Mrs. Bingham had kindly prepared coffee and other refreshments; but our table has been so regularly and comfortably spread, that our basket of

cold provisions remains untouched. This attention is the more noticeable, because the trouble is entirely on our account, all the natives eating their favourite dishes on their mats on deck. Karaimoku, from courtesy, very politely took his seat with us the first time we sat down to meal, but excused himself from partaking of the dinner, by saying that he had eaten above.

There was something also in the attentions of the king to his mother, when leaving Honoruru, that had a pleasing effect on our minds. This venerable old lady was the last person that came on board. After we had reached the quarter-deck of the barge, she appeared on the beach, surrounded by an immense crowd, and supported by Riho Riho in a tender and respectful manner. He would let no one assist her into the long boat but himself; and seemed to think of nothing but her ease and safety, till she was seated on her couch, beneath an awning over the main hatch. The king continued to manifest the utmost affection and respect for her till we got under way; and, apparently from the same filial feelings, accompanied us fifteen miles out to sea, and left the brig in a pilot-boat, in time barely to reach the harbour before dark.

We are now becalmed under the lee of Ranai, within less than a mile of an inaccessible precipice several hundred feet high, the base of which is lashed with heavy breakers. We had the hope of reaching Lahaina to-night, but now fear that we shall not before some time to-morrow.

*Lahaina, Island of Maui, Saturday evening,*

*May 31.* After a very rough but splendid night, at sunrise this morning the wild mountains that overhang the district of Lahaina were in distinct view, and we advanced rapidly to the anchorage. The settlement is far more beautiful than any place we have yet seen on the islands. The entire district, stretching nearly three miles along the sea-side, is covered with luxuriant groves, not only of the cocoa-nut, (the only tree we have before seen, except on the tops of the mountains,) but also of the bread-fruit and of the *kou*, a species of *cordia*, (*cordia sebestena*), an ornamental tree, resembling, at a distance, a large and flourishing, full, round-topped apple-tree; while the banana plant, tapa, and sugar-cane, are abundant, and extend almost to the beach, on which a fine surf constantly rolls. The picture presented is purely Indian in all its features, from the bare and lofty trunks of the cocoa-palm; with their tufted summits, nodding like plumes in the breeze, to the thatch of a rude hut, here and there peeping from beneath the broad leaves of the plantain, and the richness of more lowly growth: the whole forming a delightful foreground to the noble exhibition of mountain scenery in the distance.

On coming to an anchor, Karaimoku expressed his regret that there was no house at the disposal of himself or the queen, suitable for our accommodation: and wished us to procure a temporary residence with Mr. Butler, an American established here, till houses could be provided for us by Keopuolani. Under the guidance of Mr. Loomis, Mr. Richards and myself accordingly landed

for this purpose. We were soon met by Keoua, the governor of Lahaina, to whom I delivered a *letter of introduction* from his friend Laanui, at Oahu, and proceeded in search of the plantation of Mr. Butler.

We found his enclosure pleasantly situated about a quarter of a mile directly in rear of the landing-place, and were received by him in a kind and friendly manner. When acquainted with our object in coming to Lahaina, he proffered every assistance in his power, and tendered his best house for the reception of our families. His civility greatly prepossessed us in his favour, and made us almost forget that we were in the land of strangers. He returned to the barge with us, to bring the ladies on shore; and early in the afternoon our whole number were comfortably and quietly settled in the midst of his luxuriant grounds.

The thick shade of the bread-fruit trees which surround his cottages—the rustling of the breeze through the bananas and the sugar-cane—the murmurs of the mountain streams encircling the yard—and the coolness and verdure of every spot around us—seemed, in contrast with our situation, during a six months' voyage, and four weeks' residence on the dreary plain of Honoruru, like the delights of an Eden; and caused our hearts to beat warmly with gratitude to the Almighty Being, who had brought us in safety to the scene of our future labours, and had at once provided us with so refreshing an asylum.

Before dark, the chiefs had all our effects land-

ed, and secured in the storehouse of the governor, while our private baggage was brought to the house we occupy by the attendants of the queen. Nor did their attentions cease here. Early in the evening, a supply of ready-cooked provisions, with vegetables and fruits, abundantly sufficient for the Sabbath, were sent to us by different individuals. Mr. Butler hospitably prepared our first repast; and, though somewhat fatigued, we are now ready to retire to rest, prepared for the suitable observance of the holy day on which we are bordering. May it be the beginning of many blessed Sabbaths to the degraded inhabitants of Lahaina!

*Sabbath, June 1.* Early this morning a messenger came to inform us that Keopuolani, the princess, and chiefs, were waiting for us to come and worship with them. We accordingly hastened to the beach, to erect an altar to the true God, where heretofore idols only have been served. Our temple was the work of the hands of the Almighty. Its only pillars were those that support the foundations of the earth, and its canopy the broad arch of heaven. But we doubt whether a purer flame of devotion would have glowed in our bosoms, had we knelt before the Lord on pavements of marble, or addressed his throne from the midst of carving and gold. About three hundred and fifty persons had encircled the tent, pitched for the temporary accommodation of the queen, in a grove of *kou* trees, near a brick building, now used as a storehouse, but once the residence of the late king when he visited Maui. We

have seldom witnessed a more orderly and attentive audience.

A portion of scripture was read from the *Tahitian* version, by *Taua*, a Tahitian Christian, assistant Missionary to Mr. Ellis, who is attached to the retinue of the queen, in the capacity of private instructor and chaplain; after which other appropriate services were performed. The chiefs desired to have the services repeated in the afternoon; and the queen requested us not only to worship God with her thus, on the Sabbath, but to attend prayers regularly, with herself and daughter, every morning at sunrise and every evening at sunset.

*Monday, June 2.* Our schools have to-day been commenced, one at the establishment of each of the chiefs in company with the queen, and one also at the house of Keoua the governor, making six in number: that of Keopuolani, and Hoapiri her husband; that of the princess Nahi-enaena; of the young queen Kekauonohi, a wife of RihoRiho; of Wahinepio, the sister of Karaimoku, and Kehikiri her husband; of Kaiko and his wife Haaheo; and of the governor.

Our pupils consist of the chiefs and a few of their particular favourites. The rulers have, from the first arrival of the Missionaries, opposed the instruction of the common people in reading and writing, saying, "If the *palapala* (letters) is good, we wish to possess it first ourselves; if it is bad, we do not intend our subjects to know the evil of it,"—and thus far a kind of tabu has existed against any but religious teaching among



the commoners. And the whole number of islanders who have learned, and are learning, to read and write, does not amount to more than two or three hundred ; about fifty of whom are now under our direction.

It may not be readily understood how we can teach in a tongue of which we are almost entirely ignorant. The rudiments of the language are so simple, that after once learning the sounds of the letters and diphthongs, there is no difficulty in pronouncing any word correctly, or in mechanically reading any sentence. So that we are fully competent to instruct in reading and spelling the few sheets in print, and in writing.

Several are learning the English language ; but the combination of its sounds are so foreign to the genius of their own, and some of its letters so utterly beyond their powers of enunciation, that, as Kaahumanu says, they do indeed make "*crooked work of it* ;" often exclaiming, in their attempts to acquire it, "*ua rike no i ka pohaku*" — "*it is just like a stone !*"

Keopuolani is indefatigable in her efforts to learn to read in her own tongue. It is but a few months that she has been interested in the object of the Mission ; and being aged, she has great apprehensions that she may not live till, as she herself expresses it, she "*has learned enough of the good word (of God) and of the right way to go to heaven.*" Her influence is so great, that in this respect, and in every other, her example is very important. Her character has for some time been free from all the reproaches of heathen-

ism ; and she appears sincerely desirous of fully imbibing the spirit, as well as of observing the forms, of Christianity. Karaimoku and Keoua dined with us to-day. While at the table, the prime minister informed us that Keopuolani had given us a plantation adjoining that of Mr. Butler ; and directing the governor to put us in possession of it, by shewing the boundaries in the presence of its tenants, according to the custom of the country : he took his leave with a pleasant *aroha*, and the salutation "*much happiness to you all on the Island of Maui.*"

We have since ascertained, that the plantation is his own ; and that it is to his liberality, probably with the knowledge of the queen, we are indebted for the kindness.

By the word plantation, as used here, you are not, my dear M——, to understand what its acceptation in America would convey, an estate of 500 or 5000 acres, but an extent of land, in general, much more contracted than the pleasure-grounds around your own residence : consisting of a collection of taro beds, interspersed here and there with a few rows of potatoes, a little sugar-cane and some irregularly planted banana, and cocoa-nut or bread fruit trees.

Such are the limits and appearance of the ground given to us : the soil is, however, exceedingly rich, and may be formed into a beautiful garden.

*Tuesday, 3.* After evening prayers at the queen's, we took leave of Karaimoku and his party, who shortly after went on board the barge,

to return to Honoruru. Mr. Loomis also left us. The only object of Karaimoku in visiting Lahaina, was to escort Keopuolani, who being the highest chief by blood in the nation, receives every mark of honour and affection from the government and people. At this interview, he appeared more kindly disposed than ever, repeatedly taking us by both hands, as a token of peculiar tenderness, and pressing them to his bosom. He told us, that the queen would continue to provide for us as she had done. Our table has been bountifully furnished every day from her stores. This morning she said to William. "Have they hog still?" "Yes." "Any dog?" "*No eat dog.*" "Any potatoes?" "No." "Any melon?" "No." On which an order was immediately given, and two men despatched to us heavily laden with potatoes and melons. Pigs, hogs, fowl, and goats, have been sent constantly by one person or another. No congregation in America could in this respect have received a clergyman, coming to administer the word of life to them, with greater hospitality, or stronger expressions of good will.

*Thursday, 5.* Found leisure this morning to take a cursory survey of the settlement in which I am now a spiritual instructor. The first view of it from the sea and anchorage, gives too favourable an impression of its beauty; and the appearance of great luxuriance which it exhibits, does not expose the rude and imperfect cultivation of the natives.

Lahaina is situated on the north-west end of Maui, and lies between two points projecting

slightly into the ocean ; one on the north, and the other on the south end, about two miles distant from each other. These, in their respective directions, terminate the view of the beach. ,

The width of the district from the sea towards the mountain, is from one half to three-quarters of a mile. The whole extent included within these boundaries is perfectly level, and thickly covered with trees and various vegetation. The taste, skill, and industry of an American gardener might convert it into an earthly paradise ; but now it every where appears only like the neglected grounds of a deserted plantation. There is no uniformity or neatness to be seen, and almost every thing seems to be growing in the wildness of nature. The bread-fruit trees stand as thickly as those of an irregularly planted orchard, and beneath them are taro patches and fish-ponds, twenty or thirty yards square, filled with stagnant water, and interspersed with clumps of the tapa tree, groves of the banana, rows of the sugar-cane, and bunches of the potatoe and melon. All these flourish exuberantly from the richness of the soil alone, with but little attention or labour from the hand of man.

It scarce ever rains, not oftener than half a dozen times during the year ; and the land is watered entirely by conducting the streams which rush from the mountains, by artificial courses, on every plantation. Each farmer has a right, established by custom, to the water every fifth day. The pathways, which are very narrow, are usually along the sides of these water trenches.

The number of inhabitants is about two thousand five hundred. Their houses are generally not more than eight or ten feet long, six or eight broad, and from four to six high: having one small hole for a door, which cannot be entered but by creeping, and is the only opening for the admission of light and air. They make little use of these dwellings, except to protect their food and clothing, and to sleep in during wet and cool weather; and most generally eat, sleep, and live in the open air, under the shade of a *kou*, or bread-fruit tree.

The land begins to rise rather abruptly about three fourths of a mile from the sea, and towers into lofty mountains, three rude elevations of which, immediately east of Lahaina, are judged to be four thousand five hundred, or five thousand feet, above the level of the ocean. From the first swell of the rising ground, almost to the summits of these mountains, there is nothing to be seen but the most dreary sterility and sunburnt vegetation, intersected by gloomy ravines and frightful precipices.

Every part of the island seen from Lahaina wears the same forbidding and desolate aspect, and after passing either point, the eye is met only by a barren sand-beach, occasionally interrupted by heaps of black lava, to which the wild dashings of a heavy surf add double gloom.

So far as our observation extends, this description is characteristic of the whole Islands. Instead of being the sunny and elysian fields which the imagination of many make them, they

in fact are only vast heaps of rocks in the midst of this mighty ocean, with here and there, at long intervals, a rich and luxuriant valley and plain thronged with inhabitants. The outlines of the whole group are wild and romantic, and the thick and ever-verdant forests, which crown the heights of many of the mountains, give them a refreshing appearance. But to an eye accustomed to the varied beauties of an American landscape, to its widely cultivated fields, its stately groves, its spreading lawns, and broadly gleaming rivers, its gardens and enclosures, its farm-houses, country seats, villages, domes, and spires, a more melancholy place of exile could scarce be selected than the Sandwich Islands.

The islands of Ranai, Morokai, and Taurawe, are in full view from Lahaina ; the two former to the west and north, and the last to the south ; and at the distance of fifteen or twenty miles, are as dreary as the gloomiest imagination could paint them. Not a sign of life, in the animal or vegetable creation, can be discovered on or about them ; and being constantly enveloped in lowering clouds, they are as emphatically the dark mountains of the natural, as they are figuratively those of the intellectual and spiritual world. We here look in vain for those beauties in nature, with which we once feasted our admiration to enthusiasm ; for

“ Objects find we none,  
Except before us stretch'd the toiling main,  
And rocks and wilds in savage view behind.”

The south point of Lahaina, however, presents one subject of glorious meditation—the

ruins of an *Hei-au* or idolatrous temple. While wandering over this now confused heap of stones, I involuntarily shuddered at the thought that they had often been bathed in human blood, a melancholy fact :—but, O how joyful, how inexpressibly animating, the association inseparably connected with it.

“The altar and idol, in dust overthrown,—  
The incense forbade that was hallowed in blood ;  
The priest of Melchisedec here shall atone,  
And the shrines of Lahaina be sacred to God.”

Yes ! we confidently believe, that the stifled shrieks of a devoted human victim will never again break on the midnight silence of these groves ; and that the only sacrifice that will ever here be offered, will be that of “ *a broken and a contrite heart,*” which thou, O God, wilt not despise.

*Saturday night, June 7.* The first week of our residence at Lahaina is completed ; and few Missionaries have ever been more highly favoured in forming a station, far from every abode of civilization and piety, than we have. The Lord hath dealt kindly with us, by disposing the hearts of the queen and chiefs to the most friendly and generous attentions.

Our table has been constantly and bountifully spread by our benefactress, who, clothed with regal power, in this respect literally fulfils the promise, “ *Behold, I will lift up my hand to the gentiles, and set up my standard to the people, and kings shall be thy nursing fathers, and queens thy nursing mothers.*” Preparations are already made for the speedy erection of our dwelling houses ;

and timber is collecting for a chapel and school-house, all by the liberality of the same interesting personage.

And where is the civilized heart, that will refuse its warm approbation, and zealous support, to the attempts that are making, for the benefit of those who appear so anxious to receive it. Who, after once witnessing scenes which have become familiar to us, will say, "*the heathen cannot be enlightened?*" Who will assert that instruction to these is thrown away, when morning, noon, and night, they may be found in groups of from ten to thirty persons, spelling, and reading, and writing; and, whether in their houses or in the grove, whether strolling on the beach, or, I might almost add, sporting in the surf, making their books and slates their inseparable companions?

If, after the shortest and most imperfect tuition, many are capable of composing neat and intelligent letters to each other, now, almost daily passing from island to island, and from district to district; so far from judging them not susceptible of attainments in the common branches of education, we need not fear to encourage a belief, that some may yet rejoice in the more abstruse researches of philosophy and science. They can be civilized, they can be made to partake, with millions of their fellow-beings, in all the advantages of letters and of the arts.

Nor is there more doubt, that they may be converted to Christianity. They eagerly seek our religious instructions and prayers; and morning and evening, with seriousness and solemnity, surround



the altar of the great I AM. The approach of the Sabbath is anxiously awaited : and so careful are they not to infringe its duties or defeat its object, by unnecessary labours, that they prepare their food before its commencement, with more punctilious care than many in our own country, who are thought to observe it with superstitious particularity. We do not say this of the nation, for, alas ! gross darkness covers the people, and thousands are every where perishing in the depths of ignorance and sin ; but of those only, who have received the most constant and direct influence of the Mission. If it can be said, however, of a few only, (and in its full extent it can be,) who will not admit that all are alike capable of receiving and obeying the precepts of the word of God ?

We thank God more warmly than ever, that of his good pleasure he excited within our bosoms, the desire "*to forsake houses, and brethren, and sisters, and father, and lands, for his sake, and for that of the Gospel ;*" and that we have the prospect of living and dying beneath the dark mountains of Maui. If ignorance of the world and of our own hearts do not deceive us, we had rather hear the warm and constant "*aroha,*"—"*aroha nui*"—"aroha nui roa"—"*maitai, maitai,*" "Love to you"—"great love to you"—"very great love to you"—"good, good,"—of the crowds of these ignorant and degraded immortals, with the cheering prospect of conferring on them blessings temporal and eternal, than to receive the loud huzzas of an American or European populace, shouting the plaudits of a hero or a monarch.

*Wednesday, 18.* A messenger from the queen came to our cottage very early this morning, desiring Mr. Richards and myself to go to the beach, to make a definite selection of a situation for the Missionary establishment. On going down, we found the timber on the ground, and a large number of men, from a distant district, waiting for directions where to put it up. Keopuolani and the young princess both accompanied us to the site we had before partially chosen. It is a bank a few yards from the sea, elevated about six feet above the level of the water, and at present promises greater retirement than any spot in the section of the district in which the queen wishes us to reside. Its only advantage is a peculiarly fresh sea-breeze.

As soon as we expressed our preference for it, the men began digging holes for the corner posts, making each house twenty-three feet long, and fifteen feet wide, with a space of fifteen feet between them. The posts are about as thick as the arm of a man; and after being fastened in the ground, are about five feet high. The whole number on each side of each of our houses, is seven. The tops are excavated, to admit a pole about an inch in diameter, which extends horizontally the whole length of the building, and to which the posts are all lashed with strings made from a small but strong vine.

The rafters are as numerous as the posts, and nearly as large, and are fastened to their tops with strings. The principal strength of this joint arises from an extension of the outside of the

post, two or three inches above the larger and inner part, which is received into a corresponding notch made in the end of the rafters.

The upper ends of the rafters rest on and are lashed to a ridge pole, supported at each end by a long post reaching from the ground to the peak of the roof. Between the corners and these middle posts there are others parallel to them, diminishing in length according to the inclination of the roof. These complete the frame of the building. The next business is to prepare a foundation for the thatch. This is done by lashing small round sticks, at intervals of five or six inches, to the posts of the sides and ends, from the ground to the ridge pole ; to these the thatch of grass is tied by strings made of the fibres of the cocoa-nut husk. In the best built houses, between the sticks and the grass there is an inner thatch, or lining, of the leaves of the sugar cane or banana.

Our kind patroness remained on the ground till we ourselves left it for breakfast ; and constantly addressed us, and spoke of us to the people, by the affectionate appellation of "sons."

The ship *Dawn*, of New York, touched here on the Sabbath, and sailed again for Oahu ; the same day the *Boston*, Capt. Joy, of Nantucket, arrived and is still at anchor off Lahaina. After dining with us to-day, Capt. Joy took Mr. Richards and myself to his ship. When returning, towards sunset, we observed an immense crowd of people in the grove, near the establishment of Keo-puolani ; and hundreds of others hastening from every direction, to the same spot. A *hura*—

*hura* or *native dance* was performing in honour of the arrival of the queen and princess.

The dancers were two interesting girls, ten years of age. Their dresses were of beautiful yellow native cloth, arranged in thick folds and festoons from the waist to the knee; with wreaths of evergreen and wild flowers on their heads and necks,—ornaments of ivory on their wrists—and a kind of buskin round the ankles, formed of dog's teeth, loosely fastened to network of hemp, so as to rattle like the castanet in the motions of the dance. The musicians were six men, seated on the ground with large calabashes before them, which they beat with short sticks. The sound of these, accompanied by that of their voices repeating the song, constituted the rude music. The girls occasionally joined in the song; and often were the only singers, continuing the subject in duet, and at times by a solo. The motions of the dance were slow and graceful, and, in this instance, free from indelicacy of action; and the song, or rather recitativo, accompanied by much gesticulation, was dignified and harmonious in its numbers. The theme of the whole, was the character and praises of the queen and princess, who were compared to every thing sublime in nature; and exalted as gods.

The chiefs, seated in front of the performers, were so intent on the exhibition, that we scarce expected to gain their attention. Keopuolani, however, ordered the performance to cease the moment the sun began to set; and, commanding the crowd to be seated and keep silence while she

worshipped God, beckoned us to come to her sofa ; and we proceeded with the usual exercises. The number of persons present was not less than two thousand. To whom—and to many for the first time—the words of eternal life were proclaimed—and that Name made known, which is the only one, “ *under heaven, given among men, whereby we must be saved.*”

June 19. Hoapiri, the husband of the queen, called at our cottage this afternoon, to request the acceptance of *his name* for our son C—— : a mark of great friendship, and, in this case, of honour and condescension, according to the ideas of the islanders. An exchange of names between adults, is one of the strongest pledges of affection : and the conferring of his own name, by a high chief, whether on an individual in infancy, as in the present case, or in manhood, imparts a dignity here, not surpassed by that of “ *the spur*” or “ *garter*” in more polished monarchies. The event was formally announced to the chiefs and the people at evening prayers, and a servant despatched with a very appropriate present for “ the young Hoapiri”—*a large bucket full of arrowroot* ; an article spontaneous in its growth, prepared to some extent by the natives, and by them called *pia*.

June 20. In all external things here, there is a sameness, morning, noon, and evening—day and night—that, accompanied, as it necessarily is, by an utter want of society, would prove insupportable, I should think, to every civilized and intelligent resident, but a Missionary. True, the

weather is perpetual June ; we have no rain, no storms, no lowering clouds, and all immediately around is perennial verdure ; but there is a death-like silence and want of animation in every thing ; *a stillness of desolation*, that drowns the spirits, and destroys the elasticity both of body and mind. There is nothing to be seen or heard of those things which enliven the most retired situations in our own country ; no chirping birds, no gamboling flocks, no lowing cattle. Even the few natives, who are at the same time at work on their small plantations, cause no interruption to the general silence ; no sound of industry is created by the rude implements with which they cultivate the ground : and their labour is unaccompanied by any thing like "*the ploughboy's whistle*," or "*the reaper's song* :"—in fine, little besides the shoutings of a midnight revel, intimates life, much less contentment and joy, among the dwellers of the land.

But our object, and our hopes, buoy us above the influence of this oppressive peculiarity, and impart a contentment and cheerfulness, which often rise to undissembled joy. In contrast with this our chosen lot, fancy sometimes sketches scenes which might have been our own—in which

"An elegant sufficiency—books—friendship—ease"—  
are still combined with

"Useful life,  
Progressive virtue, and approving heaven."

But I would not exchange my situation and prospects, with the temporal and eternal interests

of this people, connected with them—slight as they may be—for all the earthly enjoyment the most fascinating of these could secure. Even while I cast a momentary glance at them, my better judgment tells me, and, I doubt not tells me true, that the enchantment by which they are surrounded, exists only in “*the visions of romantic youth* ;” and that any supposed addition to the happiness now in my possession, which the world could make, is but imaginary and deceitful. Little as I have ever experienced of the ills and disappointments of life, I know that were I to realize such scenes in their highest charms—of them I should be compelled at last to exclaim,

“ Oh ! what, in truth, is mortal pleasure—but  
The torrent’s smoothness, ere it dash below !”

*Monday, June 23.* The first humble temple for the worship of Him “*who dwelleth between the cherubims*,” ever founded beneath these dark mountains, has to-day been commenced. While we remarked the cheerfulness and animation, with which the numerous natives engaged in the work, performed their task—though it has cost them already many days of hard labour in the mountains, and will detain them still many more from their families and plantations—while we heard one and another, on every side, saying to us as we passed, “*Ke hale a ke Akua*,” “*Ke pale pule*,” “*maitai*,” “*nui maitai*.” “The house of God,” “The house of prayer ;” “good, very good ;” our thoughts and our hopes hastened us through the spiritual darkness of the present time,

to that period of light and gladness, "when the Lord's house shall be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

*Evening.* A sail was descried this afternoon, in the channel between Rauai and Morokai : soon afterwards, five guns fired in rapid succession, (the private signal of RihoRiho,) announced the approach of his majesty. The brig came to an anchor just as we had finished evening worship with Keopuolani : and Mr. Richards and myself accompanied Kekauonohi and Nahienaena to the beach, already thronged by the common people, to receive him. He landed in a small boat with a single chief; and saluted us in a polite and friendly manner. After embracing his queen and the princess, he took one under each arm, and hastened up the beach. The parting of the mother and son, when we left Honoruru, had interested us so much, that we felt desirous of witnessing their first interview after a month's separation. The chiefs had assembled, and were formally seated on their mats in a large circle, before the tent of Keopuolani, waiting the approach of their monarch. He entered the circle opposite to his mother, and where Wahine-pio, the sister of Karaimoku, and mother of his youngest queen, was seated. Dropping on one knee, he saluted her : on which she burst into tears ; and springing from her mat, led him to that of his mother. He knelt before her, gazed silently in her face for a moment, then pressed her to his bosom, and placing a hand on each



cheek, kissed her twice in the most tender manner. The whole scene was quite affecting : I scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine-looking man, and graceful in his manners ; while gazing on him, the queen's heart seemed to float in her eyes, and every feature *told a mother's joy*.

*Tuesday, 24.* On going to the beach as usual this morning at sunrise, we found every indication of a scene of revelry just ended. RihoRiho had taken possession of his mother's establishment ; and, instead of the orderly and pleasant group which had uniformly before been waiting our arrival, we saw the ground every where strewn with the bodies of men and women, who evidently had sunk unconsciously to sleep, amid the vapours of the bottle. Several empty liquor cases, of brandy, gin, and rum, stood on a large mat in front of the tent in which the king was sleeping ; and bottles, drained of their contents, were dispersed widely around.

None of our former party, chiefs or people, were to be found. At eleven o'clock we repeated our visit : but all was riot and debauchery, and, not meeting with any of our pupils, we quickly turned from so melancholy a scene of licentiousness and intoxication.

At sunset we again went to the beach. The wild and heathenish sounds of the song and the dance were distinctly to be heard, long before we reached the place of our customary worship : and the tent of the king was still the centre of revelry.

On arriving near the crowd, Taua, the private chaplain of the queen, quickly approached us, saying, he had been sent to await our arrival, and to inform us, that Keopuolani would attend prayers at the residence of her daughter, to which she had removed. This was a pleasing message to us ; and our satisfaction was greatly increased on entering the ranai of the princess, to find the whole of our pupils assembled—even Kekauonohi, the young queen.

Never can we forget the appearance of Keopuolani. The countenance and manner of no *pious Christian mother* could have manifested more real anguish of spirit, in witnessing the dissipation of a beloved son. As we approached, her eyes filled with tears, and, with a voice almost inarticulate from emotions ready to overpower her, she lifted her hand, and, pointing to the scene of intemperance and debauchery, exclaimed, "*Pupuka ! pupuka !*" "*Shameful ! oh shameful !*" and throwing herself backward with a convulsive sob, hid her face and her tears in a roll of tapa, against which she was reclining.

Our hearts were deeply touched : and our spirits at once assumed an elasticity, that caused them to rise to a height proportionable to the depression under which they had laboured. With an excitement of hope never known before, we commenced the evening sacrifice. Taua seemed to partake deeply in our feelings, and exercised a spirit of prayer that would have elevated hearts far more insensible than ours were at the time. While he affectionately presented the queen herself before

the throne of God, and fervently besought the outpourings of the Holy Spirit upon her, we could scarce resist the belief, that the strong principles of moral rectitude, which she had uniformly manifested, and which were then so strikingly displayed, were but the dawnings of that light, which would securely guide her immortal spirit to the realms of everlasting day : and touched with sympathy, as for a fellow child of God, we were constrained to mingle our tears with those of the parent, while he proceeded most humbly and importunately to supplicate the forgiveness, reformation, and eternal redemption, of her son. Before bidding her good night, she earnestly begged us to pray for the king ; and on our replying that she must also pray for him, she said she constantly did, but that they both needed our prayers.

We afterwards learned, that early in the morning, she had reproved RihoRiho for his habits of dissipation ; warned him of the temporal and eternal consequences of them ; and, finding that he disregarded her advice, withdrew to the house of her daughter, where she was joined by the chiefs, except those he had brought with him.

Seeing how much his mother was devoted to her spelling book, and how deeply interested she was in all our instructions, the king, under the influence of his unhappy indulgences, said to her, " You study too much, it is not good : you are old, and it is well for you to study a little only : " to which Keopuolani replied, " ' True, I am indeed an old woman ; soon I shall die : therefore, I must learn soon, or I shall die before I obtain the good

thing that I desire." The king advised her to throw off all the restraints of our instructions, saying, "The Missionaries are not good. They do not permit us to *drink rum*, or to do any thing we formerly did. Their teachings are false and evil: their prayers are not good; let us return to our former customs; let us now, as we formerly did, drink a little rum together." The queen answered, "Why do you call my teachers evil? They are good only, and great is my love for them. Good is their prayer, evil only has been ours; all their ways are good, bad only are our own. Did you not in former times tell me that the teachers were good, and beg me to regard their instructions, and cast away the customs of our old religion? So I have done; and I know that I have done well. Are not the Missionaries the same, and their instructions the same? But now you disregard the new religion, and wish me to do so likewise; but I will not. I will never forsake my teachers. I will obey their word. Come you therefore with me; for never will I take *my dark heart again!*"

Two or three other chiefs, fond of dissipation, added their persuasions to that of the king, and said, "We have just discovered from the '*poe haori*'—'company of foreigners,' the thing that is right respecting the Missionaries. Part of their teachings are *true* and *good*. It is well to attend to the '*palapala*,' reading and writing; but there is no good in the '*pule*,' religion, in the prayers, and the preaching, and the Sabbaths. In India, we are told, they have the *palapala*; and are so

rich, that all the people in England and America go there for property; but they keep their stone and wooden gods still. It will be well for us, then, to secure the palapala, for it will make us rich; but let us cast off the pule, it is of no use!"

From Taula, Keopuolani quickly ascertained the true state of India, and replied: "The inhabitants of India are still pagans. They are in the darkness of heart which formerly was ours. If you wish, like them, to keep your black hearts, and to be heathen, and to live like the people of Satan, then live so, cast off the prayer and the Sabbath; and when you die, go and dwell with Satan, in a world of misery: but leave me to myself, and trouble me no longer!"

*Thursday, 26.* This morning Keopuolani sent word to the king, that unless he reformed, "*he would die and go to the fire;*" which had such an effect, that he has ceased to indulge to excess, and has commenced a course of medicine—his usual practice, when his better thoughts and resolutions gain a triumph over the power of temptation.

In passing his tent at eleven o'clock, H—— and myself called for a moment. He was tossing on his couch, groaning in all the horrors of a recovery from his debauch, and scarce capable of saying, "*aroha.*" Pauahi, the only one of his queens who has accompanied him from Oahu, was seated, *a la turc*, on the ground, with a large wooden tray in her lap. Upon this, a monstrous cuttle-fish, (*sepia octopus*, an animal of the *mollusca-vermes* tribe,) had just been placed fresh from

the sea, and in all its life and vigour. The queen had taken it up with both hands, and brought its body to her mouth: and by a single application of her teeth, the black juices and blood, with which it was filled, gushed over her face and neck, while the long sucking arms of the fish, in the convulsive paroxysm of the operation, were twisting and writhing about her head, like the snaky hairs of a Medusa. Occupied as both hands and mouth were, she could only give us the salutation of a nod. It was the first time either of us had ever seen her majesty: and we soon took our departure, leaving her, as we found her, in the full enjoyment of the luxurious luncheon.

*Friday, 27.* The *Cleopatra* arrived this afternoon, with the queens Tamehamaru and Kinau, and two or three hundred attendants, on board.

*Monday, 30.* Reached the beach this evening, just in time to witness an interesting sight, the presentation to the king of a tax levied on a district, on the windward side of the island. The procession consisted of one hundred and fifty persons, led by the headman or overseer of the district. They were all neatly dressed in new tapa, and walked in single file; the first twenty men bearing each a baked pig or dog, ornamented with green leaves. These were followed by fifty others, bearing thirty immense calabashes of poe, twenty of which were suspended, each on a long pole, and carried by two men, and ten others on the shoulders of the same number of men. Then came females, to the number of seventy or eighty, each bearing on her shoulder a large package of

tapa, or native cloth. The whole was deposited in front of the royal tent, and the company, with hundreds who followed them, seated themselves in a circle at a respectful distance, apparently with the expectation that the king would present himself.

In the course of half an hour he left his tent, and paced the large mat in front of it for fifteen or twenty minutes. He appeared with dignity, and we could not but remark the similarity of his air and whole appearance to that of persons of rank in our own country, whom we have seen exhibit themselves in the same manner, to gratify the curiosity of the populace. He took not the least notice of the throng, and conversed with us as if there had been no persons present but ourselves.

*July 1.* Witnessed another triumph of the respect and attachment which the chiefs feel for the *new system* over former habits of folly and dissipation. On going to prayers, found the whole court with an immense crowd of common people assembled at a dance. The collection was altogether the most numerous and noisy of any we had seen. The dancers were females, eighteen in number; the musicians, seven men. They continued to dance some minutes after we entered the circle, but when the usual period for prayers arrived, notwithstanding a manifest and most eager desire of the multitude for the continuance of the amusement, Tamehamaru beckoned to one of us to proceed to the ranai of the princess, and, taking the arm of the other, was herself the first to break

up the circle, and put an end to the dance. She was immediately followed by all the principal personages, the three other queens, the king, princess, and chiefs, and by many of the natives. We seldom have so great attention as was given to the religious exercises that followed.

*July 4.* We were made happy by the arrival at Lahaina this morning, of our highly valued friend, Rev. Mr. Ellis. He came in a schooner with queen-dowager Kalakua, and is on his way to Hawaii. The other gentlemen of the deputation have gone direct from Oahu.

Having heard an infant near us cry much during the day, and, on making inquiry, learned that it was sick ; after tea, this evening, accompanied by the ladies, I went to see it.

The disease was one of the eye ; the inside of the lids were protruded on the cheeks, and swollen to the bigness of pigeons' eggs, while they throbbed almost to bursting with inflammation. The balls of both eyes were entirely hid. This had been the condition of the child for seven days, without an application of any kind, or even the least covering to protect the irritated organ from the light and wind, or from the flies which constantly lit on the almost excoriated surface. The hut of the parents could only be entered by stooping on our hands and knees, and was too small to contain more than two of us at the same time. They had no light, nor an article of any kind necessary to be used in attending to the infant. Their all consisted of the tapas they wore, the



mats they slept on, and the calabashes from which they ate and drank.

This is by no means a solitary case of suffering, that has come to our knowledge. Within three days, two other infants have been brought to our yard, in most distressing situations; one, with a shocking wound on its arm, from a cut by a broken bottle, and the other almost expiring with the croup. Both are already in a state of safety; and probably have been rescued from death by the prompt exertions of B——, who took them immediately under her care. Indeed, we seldom walk out without meeting many, whose appearance of disease and misery is appalling, and some so remediless and disgusting, that we are compelled to close our eyes against a sight that fills us with horror. Cases of ophthalmia, scrofula, and elephantiasis, are very common.

*Saturday, 5.* The king and his queens, and many other chiefs, sailed for Morokai.

*Monday, 7.* All the public services of the Sabbath were performed by Mr. Ellis. His afternoon sermon led to a very serious and affecting conversation among the chiefs, on the subject of the eternal destiny of their ancestors and former heathen friends. The fate of the rebel chief, who fought and was slain, at the accession of the present king to the throne, in defence of idolatry and of the tabu system, was particularly adverted to. They questioned whether he could possibly be in a state of happiness, since he died in the cause of the false gods; and also inquired whether the greater guilt of having worshipped idols was theirs.

or that of their parents who had instructed them to do it. All agreed, however, in saying, that now they had received the true light, if they did not walk in it, their guilt would be much more aggravated than that of their forefathers, who had lived and died in heathen darkness.

On our way to attend public worship, we found several persons at work. Mr. Ellis inquired of one, "Whether Karaimoku had not given orders to the people, not to work on the Sabbath?" He replied, "*He has, but I am working secretly, and Karaimoku will not find it out.*" "That may be," said Mr. Ellis, "but there is a greater than Karaimoku, the only living and true God, who always knows what you are doing; and he can punish you, though Karaimoku may not." "*Well,*" answered the man, "*he will not be angry with me for watering one bed more, and then I will stop.*" Another, who had ceased to work at a wooden bowl, after speaking to him in the morning, we found with it again as we were returning home in the evening. On speaking to him a second time, he said, "*He had been to hear us pray, and thought he might go to work again.*" We replied, *no*, and told him he must not work during the whole day. "*Not when the sun gets into the sea?*" *No*, not till to-morrow;—on which he with much good nature said, "*Well, it is good—let it be so,*"—and put away his work.

*Wednesday, 9.* Mr. Ellis embarked this morning in the brig Ainoa, for Hawaii. I should have accompanied him, but for an indisposition with which I have been affected for some days, and

which has disqualified me for undertaking the hardships of the tour.

*Mission House at Lahaina, August 12.* I have been ill for a month past ; but within the last week have so far recovered, as again to be engaged in the duties of the station. On the 5th inst. Mr. Bingham arrived from Oahu ; and on the 7th, our families removed from the plantation of Mr. Butler to the Mission Houses prepared for us by Keopuolani on the beach.

These are of one size and one appearance, standing side by side with the ends towards the sea, and a few yards only from the beach. The doors are at the ends towards the ocean, the eaves being too low to allow of their being at the sides. A rude piazza of poles and the leaves of the sugar-cane; extends in front from house to house, forming an open passage in which we are protected from the sun. The exterior of both buildings is precisely that of a long low hay stack, such as is frequently seen in an American barn yard.

Perhaps I can convey to you some idea of the interior of ours. On entering the door you have the whole house, in one apartment, before you ; the sides, ends, and roof to its peak presenting the small unhewn timber of which it is constructed, in its original coat of bark, and lashed together by strings of mountain vine : and then, the thatch of grass fastened to the sticks by ties of the same material. Its only floor is the ground, strewn with dried grass, and covered with mats of the native manufacture. On the right of the door

stands a pine cupboard containing such table service as we have ; and on the left, a chest of the same material, with the provisions of the day. Near these articles, on either side of the house, and opposite to each other, are large flat-topped trunks spread with cushions of our own make, and covered with the figured and variegated mats of the country, forming two *settees*, for which the thatch against which they stand, makes very tolerable backs. Immediately adjoining each of these, are the portable writing desks of H—— and myself, elevated on *packing boxes* covered with native cloth, and standing under square holes cut in the thatch, on each side of the hut, for windows, but unfurnished with sash or glass. A curtain of coarse check, drawn or undrawn at pleasure, here crosses the house, behind which, on the one side is our bed, surrounded by curtains to keep off the wind, and surmounted by a kind of canopy of mats to defend it from the rain, in wet weather, and from the lizards which harbour in the grass of the sides and roof, and not unfrequently fall upon us. Opposite this is a large packing box for a dressing table. The only remaining article, is a book case of unpainted deal, against the further end, containing my library :—with a window on one side affording a view of the interior settlements, and of the mountains behind : and a door on the other, the entrance to B——’s apartment.

Thus you perceive that our whole accommodations, huts, furniture, and, I may add, food, will compare, in rudeness and simplicity, with the

meanest abode of cleanly and industrious poverty at home. We have succeeded in procuring boards for two tables, have two whole chairs, and one with a broken back: the fourth moveable seat, making the whole number belonging to the establishment, is of our own workmanship, a three-legged stool, such as that on which

“the immortal Alfred sat,  
And sway’d the sceptre of his infant realms.”

To the same age belongs our little cabin of grass, with ground floor and unglazed windows; but the poor thatch, through which on every side we see “*the broad glare of day*,” is better suited to this region of perpetual sunshine, than it would be to latitudes, where is nightly heard “the freezing blast,” that “sweeps the bolted shutter.”

I made these loop-holes by which you may peep in upon us, not in a spirit of complaint, for I rejoice to assure you, that days of happiness, bright as any I have ever yet known, have been spent by me on these distant shores; but that you may see, that ours is no princely establishment, in which we dwell in luxury, and lay up treasures for our children, from the charities of the church.

*Tuesday, 19.* Ship Mentor, Captain Newell, of Boston, from the north-west coast, touched on her way to Oahu. The Champion, Captain Preble, also of Boston, was at anchor here two or three weeks during my illness. From both we have received expressions of great kindness.

*Thursday, 21.* Descried a number of sail, in the early part of the day, approaching Lahaina

from the leeward of Ranai; and judged them to be the *Tauai fleet*, bringing Kaahumanu and king Taumuarii, who were expected from Oahu. In the course of the afternoon three brigs and two schooners anchored in the roads. They were exceedingly crowded with people, so much so, as to have not only the decks, but the chains, bowsprit, and tops, filled; and to cause the natives, as they passed our yard, constantly to exclaim, "*pau roa mai*" "every body has come." We soon ascertained that a large number of the chiefs, besides Kaahumanu and Taumuarii, had arrived; Karaimoku and suite, Naihi and Kapiolani, Laanui and Namahana, Auna the Tahitian chief, and his wife, &c. An incident occurred, in the landing of the crowd, which will illustrate the *amphibious nature* of the islanders. Besides the boats of the vessels, several double canoes were engaged in transporting the people and their effects to the shore. These are formed of two single canoes of the same size, placed parallel to each other, at a distance of three or four feet, and lashed firmly together by transverse pieces of curved wood, making a flattened arch over the water between the canoes. Other pieces of wood are fastened longitudinally on this arch, constituting an elevated platform for the passengers and luggage, while those who paddle and steer, occupy the bodies of the canoes at the sides. A boat of this construction left a schooner, anchored near a mile from the shore, with a heavy load, and had proceeded but a short distance, before it filled with water, and sunk to the surface. A shout of merriment, along

and so many of the chiefs are with us, we had the house prepared yesterday, and gave notice that the public services of the Sabbath would be held in it. Mr. Bingham accordingly preached a dedicatory sermon; text, "*This is none other but the house of God, and this is the gate of heaven.*" Seldom have we seen any house filled with a more crowded and attentive audience. The chiefs appeared greatly interested in the sermon and exercises. May it prove the birth-place of many souls; and an entrance to heaven, through which multitudes shall be added to the ransomed of the Lord!

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## CHAPTER IX.

### ILLNESS OF KEOPUOLANI.

*Mission House, Lahaina, Sept. 2, 1823.* The queen Keopuolani has been unwell for some days. It is a custom among the chiefs to assemble at any place, where one of their number of much importance is ill; the least indisposition of a very high chief will thus call the "*ke poe n' Arii*," or company of chiefs together. The illness of Keopuolani, though not supposed serious, has occasioned despatches to be sent by several native vessels, for the high chiefs on all the different islands.

*Thursday, 4.* When we rose this morning, three vessels, two schooners and a brig, were approaching Lahaina. Just after breakfast, one of the schooners came to anchor, and brought to us

Mr. Ellis, on his return from the tour of Hawaii. The deputation have had a most interesting, but fatiguing journey ; and a slight glance at the journal and drawings of Mr. Ellis, makes me regret more than ever the necessity that denied me the pleasure of accompanying him. The rest of the gentlemen have gone directly to Honoruru in the brig Becket. The other vessels were the Waverly and the Waterwitch, from Oahu, bringing the chiefs sent for by Keopuolani.

Shortly after these had landed, I went to the residence of the queen, and witnessed one of the most striking peculiarities in the customs of the islanders, that of *wailing*. There were not less than fifty chiefs around the couch of the queen, and twice that number of their attendants, all weeping aloud with an apparent sincerity and depth of feeling that could not be witnessed, considering the present occasion of it, without exciting sympathy in the spectator. The young Kahalaia, a nephew of the late king, was the only one of the number just arrived, who entered the house after I did. He is one of the most stern and forbidding of the chiefs, but the general inflexibility of his character seemed to give way at the scene ; and after kneeling and saluting the sufferer respectfully and tenderly, he struggled for a moment with a convulsive emotion, and then "*lifted up his voice,*" and wept in a manner that would have touched any heart.

To us these wailings appear extremely barbarous, though I doubt not they are precisely the expressions of sorrow made by the most refined



and polished of the ancients ; and I never witness them without being reminded of the mournings of the people of Israel, as spoken of in the Scriptures. Shortly after I reached the house, Mr. Bingham and Mr. Ellis came in, when Karaimoku immediately commanded silence, and requested that prayers might be made. I was affected with the propriety of the proposal, and have scarce ever before felt more interest in a hymn and prayer with the natives than in those which immediately followed.

While at dinner, Mr. Hunnewell, the first mate of the Thaddeus, when she brought out the pioneers of the Mission, and who has resided on the islands as a commercial agent ever since, came in quite ill ; he is an amiable and respectable young man, and has become justly dear to the Mission, from his unwavering friendship in the midst of much opposition. We were happy to have it in our power to secure to him a quiet room and bed, which he so greatly needed.

*Saturday, 6.* The Waterwitch, commanded by Mr. Hunnewell, left us for Oahu, to bring up Boki, on account of the increased illness of the queen. For the same reason the barge has sailed for Kairua, to bring governor Adams.

*Monday, 8.* The exercises in the chapel yesterday morning were performed by Auna, the Tahitian chief, an assistant Missionary to Mr. Ellis. He is a noble looking man, a graceful speaker, and an enlightened and zealous Christian. In the afternoon I preached through Honorii, as interpreter. This morning, the Ainoa, a native

brig, arrived from Hawaii, bringing Mr. Harwood, a young American, who has resided some time with the Mission family at Honoruru, and who accompanied the deputation on their tour through Hawaii.

*Tuesday night.* We were so much exposed to depredations by theft, that the queen some time since appointed a trusty servant to take charge of our yard, as keeper and guard of the articles necessarily in daily use. This evening, while at tea, we were alarmed by the hasty entrance of this man, exclaiming, "*ua make roa Keopuolani*," "Keopuolani is dead:" after interrogating him, however, we found that she was only more ill, and would soon die. Mrs. Richards, H——, and myself, immediately hastened down, though dark and late. We found the house, which is very large, crowded with the chiefs, who had assembled from all their different abodes, and were seated in silence and sadness, as near the queen as they could press. Her couch was surrounded by Hoapi, her husband, the king and favourite queen, prince and princess, king Taumuarii, Kaahumanu, and Karaimoku.

Many of these were bathed in tears. The queen seemed very feeble, and could scarce speak. She reached her hand to the ladies, however, whispering an affectionate "*aroha*," adding, "*maitai, maitai*," "good, good," in expression of gratitude for their coming out at night to see her. But what most delighted us was, the low, but expressive sentences which immediately followed, while she continued still to press their hands, "*Make*

*make au i ke Akua,*" "I love God;" and shortly again, "*Aroha ino iau i ke Akua,*" "Great indeed is my love to God!" She was too feeble to say more, but seemed in a state of mind to give much stronger testimony to the excellency and power, even in death, of the religion we had brought to her.

The cause of the sudden gloom and alarm, was not any very material change in Keopuolani, but the opinion of Mr. Law, the king's surgeon, that she could not recover; and the declaration that he could be of no further use to her. The king asked me whether it would not be well for him to despatch a vessel immediately to Oahu, for Dr. Blatchely, of the Mission, to which I answered in the affirmative, being myself unwilling that any means of saving so valuable a life should remain untried. A pilot boat sailed, in a few minutes, with Honorii, as the king's messenger, to bring Dr. Blatchely.

*Wednesday morning, 10.* At 12 o'clock last night I was awakened by the young Kahalaia, with a message from Karaimoku—that the queen was worse, and they wished me to come down. I found the whole company much agitated; and although Keopuolani had recovered from the spasm which caused them to send for me, I remained till daybreak with her. She had two or three attacks, which I thought she could not survive. She bears her sufferings with much fortitude and patience, however; scarce a sigh escaping her lips, while all around her are drowned in tears.

The chiefs are most assiduous and indefatigable in their attentions. None of them left her, or slept for a moment during the night; even the little prince and princess never closed their eyes. The kindness and attention of Kamehamaru is particularly observable; she watches every look and motion, and anticipates every wish. I have scarce ever had my feelings of sympathy more deeply touched than on seeing her and the king, and Hoapiri, bending over the queen whenever she appeared to be in peculiar agony—their strong desire, yet inability, of rendering her any relief, was deeply expressed in their looks, and manifested itself in renewed bursts of tears.

It was a profitable night to my own mind—every thing was calculated to confirm me in the importance of being prepared to meet and struggle with the king of terrors. I thought of the sufferings the Son of God endured for the salvation of sinners; and the lively view of them, connected with their necessity and their end, caused me to mingle my tears with those that were flowing from all around me: and my prayer was not only that this gentile, lately made acquainted with the knowledge of God, but that I also, nurtured and brought up in the admonition of the Lord, might be saved.

*Thursday, 11.* Yesterday and to-day the surf has been excessively heavy, and often by its beauty and sublimity has attracted our attention and admiration. But the dark wing of death has been over it, and its loveliness for a time is shrouded in gloom. At eleven o'clock this morn-

ing the long-boat of the brig Ainoa was overturned in attempting to land by the usual passage, and four white men narrowly escaped drowning, while a fifth sunk to rise no more alive. The report flying among the natives, *Ka haori make roa i ka nalu*, "The foreigner is dead in the surf," collected a number of foreigners on the beach, by whom exertions were made to restore him to life, but without success. The spirit had fled through the foaming surges to the world of retribution! Mr. Butler humanely had the corpse removed to his enclosure; from whence in the evening, attended by most of the foreigners then at Lahaina, we bore it to a more decent grave, than is the last abode of many an inhabitant of Christian lands, whose destiny is to die among the heathen.

*Friday, 12.* The pilot boat New York arrived at noon, with Dr. Blatchely and Mr. Richards; the surf is still very high and dangerous, but they landed safely about two o'clock. Dr. Blatchely thinks the queen will not recover.

Governor Adams not having arrived, two additional vessels have been despatched for him.

*Monday, 15.* At midnight a messenger came for Dr. Blatchely to visit the queen. I accompanied him to see her. She was very ill, but the fear of God seemed to predominate over every other feeling. When a little wine and arrowroot were recommended to her, she desired that Auna, the Tahitian, might be called to speak "*the good word, and to make a prayer.*" After she had taken the refreshment, she appeared more easy, and Auna, in compliance with her request, at the

suggestion of the king, proceeded to address Keopuolani and those present on the subject of religion. He continued his remarks for half an hour, and concluded with a most spiritual and fervent prayer. This converted pagan is a correct and stable Christian : he was long a deacon in a church in his native island ; and, I have no doubt, has been instrumental, under the blessing of God, of enlightening the mind of this dying chief unto salvation, through faith in Jesus Christ.

It was a profitable hour to my own spirit, though I could understand but little of what was said. I knew the subject, however, and saw that every word, and every look, and every gesture, sprung from an eloquence of soul, that originated only in a lively sense of the reality and importance of the things of eternity.

*Tuesday, 16.* This has been an interesting and memorable day. Last night the Paragon, Capt. Coles, of Boston, from Oahu, anchored among the vessels now here. Mr. Hays, captain's clerk, landed at eleven o'clock, and informed us that Mr. and Mrs. Ellis and Mr. Ruggles were on board. They came on shore at eight o'clock this morning, and called immediately on the queen ; but finding her in a deep sleep, passed on to the Mission House.

The arrival of Mr. Ellis was most opportune. The dying hour of our kind patroness and friend was evidently fast approaching ; and "hoping" as we do "in her death," we were anxious that some words might be drawn from her in conversation, that would prove an encouragement to our

hearts, and a blessing to the immortals who with the deepest interest hung round her dying couch. After an hour, Mr. Ellis and myself again called to see her. She was still asleep. The king, Kaahumanu, and Karaimoku, immediately and urgently requested that she might be *baptized*; saying, that it was her earnest and special desire, and that she had only that morning begged "*to be washed with water, in the name of God.*" The king told Mr. Ellis, they did not wish her to be baptized, because, they thought she could not be saved without it; but because she was a Christian, had the true faith in her heart, had given herself to Jesus Christ long before she was sick, and because all the people of God were baptized, and she had herself so earnestly requested it. Mr. Ellis told them he would consult Mr. Richards and myself on the subject, and when she awoke, would converse with and baptize her.

The certainty of her death had spread universal alarm among the people. She was known to be the highest chief on the islands; and, according to former and immemorial customs, the death of such has ever been attended with all kinds of extravagance, violence, and abomination. On such an occasion, every restraint was cast off, and all were in the habit of following the impulse of any and every wild passion that might seize them. Rights of persons or of property were no longer regarded: and he who had the greatest muscular powers, committed whatever depredation he chose, and injured any one he thought proper. Even the chiefs lost their ordinary pre-eminence, and could

exert no influence of restraint on the excesses of their subjects. It was the time of redressing private wrongs, by committing violence on the property and person of an enemy ; and every thing that any one possessed was liable to be taken from him. Their grief was expressed by the most shocking personal outrages. Not only by tearing off their clothes entirely, but by knocking out their eyes and teeth with clubs and stones, and pulling out their hair, and by burning and cutting their flesh ; while drunkenness, riot, and every species of debauchery, continued to be indulged in, for days after the death of the deceased.

Reports of these usages, and intimations of the danger to which we should be exposed from them, were brought to us from every quarter, both by foreigners and natives. We felt very little apprehension, however ; for we were confident, that ourselves and families would be inviolate, how ever great the excesses among the natives might be.

About four o'clock, while on the way with Mr. Ellis and Dr. Blatchely, a third time to the queen's residence, I met Mr. Jones, the consul, who arrived this morning in the *Paragon*, with one or two other gentlemen, and returned with them to the Mission House. The conversation soon turned on the anticipated scenes of violence ; the gentlemen seemed fully persuaded that there was great cause for apprehension, and were just offering their boats and ship, as a refuge for the ladies in case of extremity, when Richard Karaïoula rushed in, in breathless terror, exclaiming, "*The queen is*



*dead !”* We immediately snatched our hats, and were involuntarily hastening down the beach, when, observing the natives flying by hundreds in every direction, through fish-ponds and taro patches, over walls and fences, apparently in a state of half distraction, bearing with them calabashes, tapas, and whatever of their property they had caught up in their flight ; while the whole heavens rung with lamentations and woe ; I returned without delay to our enclosure, fearing an alarm to the females, who were alone.

In about fifteen minutes, Mr. Ruggles came up, confirming the statement of her death, and adding that great excesses had already commenced. In about fifteen minutes more, while the confusion and alarm seemed every where to increase, Mr. Ellis came running to the house, with the information that she was not dead—had only fainted—had revived again—and that the chiefs were importuning him, in the strongest terms, to baptize her immediately. We all went down. The orders of the king and Karaimoku had restored quietness, to a degree ; and we found our friend so far revived, as to breathe regularly, and yet not so much so, as to speak intelligibly. An interested and interesting group of foreigners, missionaries, and merchants, and chiefs, near relatives and friends, surrounded the dying pillow, and waited a few moments, hoping that the fluttering spirit might still be roused entirely from its lethargy, ere it quitted its earthly tenement forever. But there being little prospect of this, Mr. Ellis proceeded at length to administer the sacred

ordinance, which entitles all who receive it to the name of Christian. It was a solemn moment, and an awful place ; and our prayer was, that it might be none other than "the house of God and the gate of heaven," to the immortal soul, hovering on the borders of eternity.

Thus the highest chief of the Sandwich Islands, after having given satisfactory evidence of a renewed heart, and of sincere love to Jesus Christ, was initiated into the visible church of God : and as we hope and believe, in the course of an hour after, joined the invisible church above, having triumphed over the power of death and the grave.

It is not without good, and abundant reason, that we entertain this belief. It is but a year, since Keopuolani began to manifest much interest in the object of the Missionaries, or to pay much attention to their instructions : but since that time, the evidences that her heart was deeply touched by the power of grace, have been decisive, and in many instances truly affecting. The rejection of every practice which she discovered to be inconsistent with the principles of Christianity, an irreproachable external deportment, a cheerful and rigid compliance with every observance of our religion, the habit of constant secret prayer, of regular family worship with her household, and strong attachment to the services of the day of God, her proclamations among the people against their former vices, and her rebuke of sin when detected ; all confirmed us in a belief of the sincerity of her attachment to Christianity, expressed in her daily conversations.

For months, at least, the predominating thoughts and feelings of her mind and heart appear to have been those connected with the eternal destiny of the soul. Long before coming to Lahaina, she said to Taus, her private chaplain, when conversing with him on the subject of religion: "Great is the fear of my heart, that I shall never become one of the people of Jesus Christ: I have followed the customs of my country, and have been of the company of dark hearts; my thought is, that I shall soon die: and great is my sorrow, that the teachers of the good way did not come to us in the days of our childhood!" And, afterwards—"I know their word to be true; good indeed is the word of God; and now I have found a Saviour and a good King, Jesus Christ, the Lord."

We have been informed by Taus, that since her establishment at Lahaina, messengers have arrived for him at midnight, to come and pray for her. On going to her residence, he has found her, with a few attendants, waiting his arrival: as he entered, she on one occasion said, "I am sorry to call you from your rest; but my thoughts are upon God, and I cannot sleep. I am old, soon I shall die, and great is my fear that I shall not know enough of the right way to go to heaven. Speak to me of the good word of God, that my dark mind may be enlightened." And he has thus spent hours, in conversing and praying with her and her immediate attendants, while all the rest of Lahaina has been wrapt in sleep.

After praying with her, at one time, she said,

"Now tell me something of Jesus." In complying with this request, he made choice of the last scene in our Saviour's life, the trial before Pilate, the condemnation, and crucifixion. He spoke of the scourging and crowning with thorns, and of the leading away to execution; but when he came to describe the nailing of the body by the hands and feet to the cross, she burst into tears, and exclaimed, "Oh! stop; I can hear no more: I and all my people, like the murderers of Jesus, are wicked and cruel!"

As I approached the grove in which she resided, to attend the customary worship, one morning, she was seated on her sofa, with one of her hands pressed upon her bosom, apparently absorbed in deep and painful thought. On arriving near, I heard her voice in an under tone, and caught the words, "*Te ahi! Te ahi aore pio! Te ahi a a roa!*"—"Fire; inextinguishable fire; everlasting fire!"—to which were added the exclamations, "Oh the sorrows of the wicked! They will cry for water, O yes, they will cry for water! but there will be none: no, none at all; not even a drop for the end of their tongues!" A train of thought, which, as I afterwards discovered, had been induced by meditations on the darkness of her own life, and fears of the just punishment of sin.

From the time her illness assumed an alarming aspect, she was unceasing, so far as her strength allowed, in her Christian counsels and exhortations to the chiefs, individually and collectively. When Karaimoku arrived from Oahu, she said to him,

"Great is the love of my heart for the good word of God, by which my mind has been enlightened. The word of God is true; it is a good word, and Jehovah is a God of goodness. Great is my love for him; great is my love for Jesus Christ, his Son. I have no desire for the former gods of Hawaii: they are false. My desire is unto Jesus Christ: and I have given myself unto him. My thoughts are much upon my grandfather Taraiopu, my father Kauikeaouli, and my husband Tamehameha, they lived not to see these good times, and to hear of the salvation of Jesus Christ. They knew not Jehovah, the true God. They died trusting to the false gods. I exceedingly mourn and lament, that they saw not these good times of salvation! Do not you neglect to pray to God; cease not to regard the Sabbath; commit no sin; and love Jesus Christ,—that we two may meet in heaven."

Her conversations with other chiefs of rank were of a similar character. She addressed the king in the following manner: "I am now about to die; I shall soon leave my children and my people, and these lands; and I wish now to give you my last charge"—and after recommending to him a mild and kind government of his subjects, added: "Protect the Missionaries, and treat them kindly. Walk in the straight path which they point out to you. Regard the Sabbath. Serve God, love Jesus Christ, and attend to all the good word; follow not the example of the evil, when your mother is gone, but follow that of the good, that we may meet in heaven."

She expressed great solicitude for the prince and princess; and repeatedly commended them to the care of the chiefs, especially in reference to their morals, and to the instructions of the Mission.

This morning, before she fell into the stupor, Auna and Taua approached her couch, and asked what her thoughts then were. She replied, "I remember the word of my teachers. I pray greatly to Jesus Christ to receive me. I am about to die; but it is not dark now, as it would have been, had I died in former days. Pray for me; let all the Missionaries pray for me. Great is my love to them, great is my love to you. My thought is, that I love Jesus Christ, and that he will receive me to his right hand. Great is my desire to be washed with water, in the name of God, before I die. I have given myself to Jesus Christ. I am his; and I wish to be like his people!"

Mr. Ruggles informed us, that when a son of Taumuarii died at Tausi, the Missionary houses were guarded by sixty armed men, till after the burial of the body; and suggested the propriety of requesting a guard on the present occasion. Mr. Ellis accordingly spoke to Karaimoku on the subject. He answered, that there was not the least necessity for it, that we need not entertain any apprehension whatever, that Keopulani had long before forbidden every heathen practice at her death; and that the people had received the strictest orders against all their former customs, except *wailing*.

*Wednesday, 17.* At nine o'clock last night, we went to hold prayers with the mourners. Instead of the anticipated confusion and riot, we found all still and orderly along the beach; except here and there a group, and a very large assemblage near the residence of the queen, who lifted up their voices, and wept aloud. All that we saw excited our sympathy, rather than any horror or disgust. The nearest relations were still beside the corpse, and presented an affecting spectacle; especially the little prince and princess, who appeared entirely inconsolable. Hoapiri, with one of these in each arm, pressed me also to his bosom, exclaiming: "Keopulani, our friend, is gone to heaven; and we, alas, are left alone."

Prayers were held with them this morning also; when the royal family, for the first time, made their appearance before the multitude collected round the house of death. They were greeted with the loudest expressions of grief; and, though unaccompanied with personal violence, the scene was really frightful. I could plainly see how the enthusiasm, to which the people wrought themselves, might be heightened to a frenzy, that would know no law. The king and Karaimoku were convulsed with weeping, but did not, like the rest of the family, *wail after the manner of the heathen.*

During the whole day, while preparations for the funeral were making, every thing exhibited signs of woe. The whole district sent forth one uninterrupted sound of lamentation: while large companies, from distant settlements, were covering the beach in sad procession, and rending the

heavens with their cries. Minute guns have been fired since daybreak, and all the vessels at anchor, fifteen in number, have their yards canted, and wear their colours at half-mast.

Many things that I have witnessed, have again called to mind the ancient customs of the Jews in times of affliction, not only the "*lifting up of the voice*," and weeping aloud, but "*the rending of the garment*"—"the clothing in sackcloth," "*and sitting in dust and ashes*:" here all disfigure themselves by the coarsest, and most ragged and filthy attire, of old mats and tapa; while, in many cases, their heads are covered with dust and sand.

On meeting any high chief, they prostrate themselves on the ground, and redouble every expression of grief. I never witnessed such a scene as took place on the arrival of governor Adams, this afternoon: especially when the high chiefs and mourners came from the house in which the corpse lay, to meet him. I was near the governor at the time, surrounded by not less than five thousand of the natives, who seemed to become absolutely frantic, and ready to fall into any act of desperation that might cross their minds. Their wailings were indescribable, to one not present; and the noise so overwhelming, that the minute guns could scarce be heard through the din.

The word which they pronounce in wailing is "*auwe*"—"auwe"—"alas! alas!"—prolonging the sound of the last syllable, sometimes, for many minutes, with a trembling and agitated shaking of the voice. The tones in which it is uttered by different persons, vary from the lowest to the



highest key,—and from that which is most plaintive, to that which is most shrill. There being no uniformity in the time of beginning or ending the word, the confusion and discord thus created is terrific. The attitudes of figure are as various as the tones of voice. Some stand upright, casting their arms and faces towards heaven, with the eyes closed, and mouth widely distended. Others, instead of throwing their arms upwards, clasp their hands, and place them behind their heads. Some bend forward, their faces almost to the ground, and, with their hands braced against their knees, or violently pressed into their sides, as if in excruciating internal agony;—others clench their hands into the hair on each side of their heads, as if to tear it out by the roots: and all seem to emulate one another, in attempts at the most hideous grimaces and painful distortions, while torrents of tears flow from their heads to their feet.

The governor and chiefs, after approaching within eight or ten yards of each other, stood at least fifteen minutes wailing in this manner with the multitude around them, before they embraced, and entered the house.

*Thursday, 18.* Every thing being in readiness for the funeral of our departed friend, she was, at two o'clock to-day, deposited in a substantial mud-and-stone house, lately built by the princess. This is the first Christian funeral of a high chief that has ever taken place in the islands; and will probably be a precedent for all future burials among the heads of the nation. How different the

rites of her sepulture from those of her fathers ! They, since time unknown, have been dissected in secret by their nearest friends ; their flesh has been burned, and cast into the sea, with many idolatrous observances ; and their bones carefully preserved and worshipped ; while she calmly awaits the resurrection in the decent habiliments of a Christian's tomb. So anxious was Keopuolani on this subject, that, when in perfect health, she charged the king to allow of none of the former practices, at her death ; stating, that *they* all belonged to the time " of dark hearts"—that she had lived to see the light—had cast off all their former customs—had surrendered herself to Jesus Christ—and wished her body to be given to his people—the Missionaries—to be buried according to their direction, and wherever they might think best.

In consequence of this charge, Mr. Ellis had the arrangement of the funeral, which was conducted with the greatest order and propriety. The concourse of people was very great, amounting to many thousands ; but there was no greater irregularity or disturbance than there would have been among the same number in a Christian land, on a similar occasion. The bell rang at twelve o'clock for the commencement of the religious exercises, which were held in the grove of trees near the queen's residence, the chapel being too small even for the chiefs.—We all attended in mourning ; and after a hymn, prayer, and sermon, by Mr. Ellis, the procession, led by the American consul, was formed. The Mission family walked

next to the foreigners, who, to the number of thirty or forty, followed Mr. Jones. Next came the household attendants and favourite servants of Keopuolani, headed by her own steward and that of her daughter—then the corpse, covered with a rich pall, the bearers of which were the five queens of RihoRiho, and the wife of Boki—a daughter of Hoapiri—each carrying a beautiful black *kahile*—then the nearest relatives and highest chiefs, and a procession of at least six or seven hundred persons, principally chiefs of various ranks, with their favourites and friends.

All in the procession were dressed in the European style, and generally in black, with appropriate badges of mourning. Among the attendants of the chiefs, there were a few scarlet and yellow feather mantles and capes; and a considerable company of females dressed in scarlet *pau*s trimmed with black, and black shawls, followed in the rear of the procession. The bell tolled, and minute guns continued to be fired, till the body was deposited in the place appointed for it. The relatives and high chiefs encamped immediately around the house, and are now busily engaged in erecting temporary booths; designing to live near the body for some time to come.

It is a great joy to us, to have the dust of one so justly dear committed thus decently and honourably to the tomb. Such a funeral—one that would have appeared respectable even in a Christian country—is a great triumph over the deep-rooted superstitions and abominations of this nation on such occasions; and deserves to be recorded as

a remarkable epoch in the Mission. I am persuaded it has given a death-blow, among the chiefs, to their former burial rites and ceremonies. It is viewed in this light both by natives and foreigners, inimical to our influence. Such have openly spoken of it as a *triumph*, which they would most gladly have defeated, and which has roused much of their hatred and abuse. Some of the chiefs most favourable to the innovation, have suffered much ridicule and sarcasm for abandoning the customs of their fathers, and adopting the ceremonies of foreign nations. One, who is of a character to exult in the riot and debauchery of former times, and who looks on the restraints of civilization and piety with a malicious jealousy, ever since the death of the queen, has addressed a serious and dignified compeer, either in ignorant or wilful blasphemy, by the word "Jehovah." Such, however, is far from being the feeling of any one of much consequence or authority; and only to-day, after the crowd had dispersed, Karaimoku was heard to say, as he took his seat by the king—"What fools we have been, to burn our dead, and cast them into the sea; when we might thus have committed their bodies to the tomb, and have had the satisfaction of still dwelling near them."

*Sabbath, 21.* Mr. and Mrs. Ellis, Mr. Rugles, and Dr. Blatchely, with all the Tahitian and most of the Hawaiian church members, being at Lahaina, we felt desirous of improving their visit by the celebration of the Lord's Supper. Accordingly that ordinance was observed to-day; we

were happy to have so large a number to join us in exhibiting, for the first time on the island of Maui, the symbols of that "broken body" and "shed blood," through which only there is remission of sin and acceptance with God. The house was crowded, many of the chiefs and natives being present, besides a considerable number of our own countrymen, who, though born and brought up "under the droppings of the sanctuary," still, during the solemn feast, stood afar off "*in the court of the gentiles*," thus confessing that they had no better "part nor lot in this matter" than the heathen by whom they were surrounded. If ever I have felt pain of heart since I came to these islands, it has been in seeing those who are comparatively "the children of light," sojourning of choice in Mesech, and dwelling at ease in these tents of Kedar, "having no hope, and without God in the world."

*Wednesday, 24.* The whole district, men, women, and children, to the number of some thousands, have been daily engaged this week in carrying stones from the old *hei-au*, or idolatrous temple, on the south point, to the place where Ke-opuolani is buried, to build a wall and monument around the house in which she is deposited: headed and assisted by their chiefs, male and female, of every rank, they have engaged in the work with much spirit, and pass and repass our door in troops of a hundred and more at a time, singing their rude songs with as much merriment, as with bitterness last week they seemed to wail.

In their feelings they are like children, subject

to sudden and violent excitements, and easily diverted by an opposite cause to a corresponding extreme, whether of grief or joy. The nearest relatives of the queen, except her husband and the king, Kaahumanu, and Taumuarii, are engaged in this servile work, and themselves each erect her monument, with as much merriment as they would form a festal bower. The high chiefs engage personally in work of this kind, to evince their respect for the deceased, and to encourage their people in the labour. They are all followed by their *kahiles*; and I have smiled more than once to see a queen or royal princess carrying a large stone, while a stout man, behind her, has borne nothing but a light feathered staff, to proclaim the dignity of his mistress.

*Ten o'clock, P. M.* Scarce ever were my feelings more deeply wounded, than they have been this evening. During the fortnight of Keopuolani's illness, the king was perfectly sober. His heart seemed touched by the exhortations of his mother, and open to the persuasions of the Missionaries, to forsake every evil habit, and seek the favour of God. His sensibilities were greatly excited by her baptism, death, and burial; and he resolved to abandon the habit of intemperate drinking. Apprized of this, some of the foreigners, here at present, determined to achieve a triumph over the Mission, as they considered it, by the defeat of an object so desirable and so important.

With this view, two or three successive dinner parties were made by them, one on the Sabbath, which RihoRiho was importunately urged to at-

tend ; but anticipating the design, he perseveringly declined. Other attempts were made to draw him into their company, but all proved unsuccessful till this morning, when he was induced to visit one of the ships, under the pretence, on the part of his seducers, as we are informed, of shewing some remarkably beautiful specimens of goods. After being some time on board, refreshments of various kinds, and liquors, were served ; but of the last, the king refused to partake. A bottle of choice cherry brandy was then produced, as a liquor incapable of intoxicating, and which having never seen before, he was led to taste, and to taste again, till he requested a bottle of it to take on shore : a favour quickly granted. The result has been, that, as Mr. Ellis and myself went down the beach at sunset, we saw the king seated in front of his tent under the full excitement of liquor ; Pauahi, in a disgusting state of drunkenness, by his side ; a woman in a similar condition, and almost naked, dancing and singing before them ; and twenty or thirty others, of both sexes, with cases of gin and rum at hand, beginning a dreadful revel.

As we approached the circle, RihoRiho immediately said to us, in a kind, but self-condemning tone, "*Why do you come here ?*" To which Mr. Ellis replied, "We have come to express our sorrow for the sad condition you are in, and to reprove these, your guilty people, for encouraging you to destroy yourself, both body and soul :"  
upon which he dismissed us with the answer, "You are good men, you are my friends, but, *eia*

*no ke wahi o Debelo !* this is the place of the devil ! and it is well for you not to stay here !” The individual, who has been thus successful in his end, has since boasted, not only that he has made the king drunk, but that he *will keep him so*, if he is obliged to send a vessel to Oahu expressly for more cherry brandy for the purpose !

But the sorrow of the evening did not rest here. At the request of the chiefs, we have attended prayers with them, at the establishment of Kaahumanu, every evening about eight o'clock. On going down for this purpose to-night, we saw a considerable collection of persons gathered round Governor Adams, as he was seated in the open air, surrounded by servants with torches. The bright glare of these presented the party in strong light to us, while we ourselves were shrouded by it in double darkness. In front of the governor was one foreigner upon his knees, making a *mimic prayer*, in imitation of a Missionary ; while another was writing, in large letters on a slate, and presenting to him for perusal, some of the basest words in our language ! As may be supposed, the recognition of our presence threw the company into some confusion ; and one person hastily brushed his hand over the slate, but not till the indignant eye of Mr. Ellis fully told a knowledge of its disgusting contents !

*Friday, 26.* Since the exposures at night, which I underwent during the sickness of Keopulani, I have been considerably indisposed. A change of air may be beneficial, and as there is much important and interesting business before



the Mission at Honorurú, I have been persuaded to accompany Mr. Ruggles and Mr. Hunnewell, this afternoon, to Oahu, in the Waterwitch.

*Tuesday, Oct. 28.* I sailed for Oahu on the expected evening, now more than a month ago, and after a passage of nine hours, was at the mouth of the harbour of Honoruru, which we entered at sunrise. No opportunity to return occurred till last Saturday, when the young prince came up with about seventy of his attendants, in a small pilot boat. I never suffered more than on this passage of forty-eight hours, being exposed during the night to very heavy rains, and during the day to a burning sun, from which I could find no retreat. I did not leave the deck for a moment; for though a part of the small cabin and a birth were assigned to me, and reserved for my use during the whole time, the heat and crowd below were so intolerable, that I preferred lying in the rain and water on deck, to enduring them, even when the showers were most heavy and sun most powerful. At five o'clock last evening, the captain of a whale ship, recruiting here, kindly took me in his boat, from the schooner, before she had come to anchor, and brought me to my rustic, but neat and happy cabin.

Nothing of particular moment occurred while I was at Oahu. It is the season at which the whale ships recruit at the islands, on their way from Japan to the American coast, and I had the pleasure of seeing the captains and officers of nearly thirty ships in that business. The harbour looked quite like a busy port; besides the whale

ships, there were several merchantmen there, some discharging their cargoes, just arrived from Canton, others from the North-west Coast, and from the United States; some taking in sandal wood for China, while others, hove down, were stopping leaks, &c. Two small vessels also were on the stocks, building, to sell to the government.

The distribution of the Missionaries to their several stations took place before I returned, and arrangements were happily made for occupying two new stations—Kairua and Waiakea—on the island of Hawaii.

Mr. and Mrs. Thurston sailed from Oahu the evening before I did, for Kairua: the brig in which they were, anchored here during the night; and we had the happiness of receiving and welcoming them at our establishment to breakfast this morning, after the *severe trial*, of a voyage of four days in a dirty, crowded native vessel; *trial*, I say, for I have known none equal to that of the voyage I last made, since I have been a Missionary: a gale in the Gulf-stream, or passage round Cape Horn, in a decent vessel, in point of comfort and enjoyment, is not to be compared with it.

The most important event at Lahaina, during my absence, was the marriage of our friend Hoapiri, the husband of Keopuolani, to Kalakua, one of the *queens-dowager*, mother of Tamehamaru, the favourite wife of RihoRiho. I received the information of it in a letter before I left Oahu, in which it is said, "Hoapiri was this day joined in *holy wedlock* to Kalakua; they were married in the chapel by Mr. Richards. A large audience

attended : the ceremony was solemn, and would have honoured any land." This is a most happy innovation on the former habits of the people ; it is the first Christian marriage ever known among the chiefs, and the second ever solemnized at the islands. Like the funeral of our late patroness, it will stand as a precedent, which I doubt not all friendly to the Mission will readily acknowledge, and be anxious to imitate.

Polygamy is an evil that will probably be among the last eradicated from the nation ; but whatever has the least tendency towards its abolition, is desirable and gratifying. Had Hoapiri followed the ordinary custom on such occasions, immediately after the burial of Keopuolani, or even before, he would have taken one, two, or more wives, without any form or ceremony ; and, in fact, she was scarce deposited in her tomb, before there were five candidates for his hand, from among the highest females in the nation, he being one of the most wealthy and respectable of the chiefs. But he at once declared, that he designed to follow the practice among Christians, of deferring his marriage for some time, and then taking one wife only, being married to her publicly in the house of God. This was also the wish of Karaimoku, which of course was earnestly recommended by the Mission, and has happily been accomplished. Both parties were fully instructed, by Mr. Richards, in the reciprocal obligations of the marriage contract, as understood and entered into by the members of Christian churches. Thus, my dear M——, are we enabled to take courage

in our labour of enlightening and christianizing this people ; hoping for a bright day of glory, and rejoicing even in this, "*the day of small things.*"

Six or eight ships have touched here for refreshments, and two yet remain. Many of the officers and men were kind in their attentions to the Mission family ; and some of them appeared to be of the number who love and serve God. It is a joy indeed, to meet, in this land of pollution and sin, those who exhibit the light, the purity, the blessedness of the Christian character. O that every wanderer "*o'er the mountain wave,*" and every "*dweller on the deep,*" might speedily become a light and a blessing to the dark places of the earth.

*Monday, Nov. 30.* Mr. and Mrs. Thurston remained with us one week, and then left us in fine spirits, to take their station, and unfurl the banner of the cross on the rocky shores of Hawaii. I admired the spirit with which Mrs. Thurston, after bidding us farewell, sprang into a rude canoe with her two children ; and I watched them with a glass with lively interest, as they were paddled through the breakers to the open sea. No preparation appearing to have been made on board the brig, to hoist her on deck in a chair, which is usually done ; she intrepidly mounted the ship's quarter by the manropes, and stood ready to wave us a distant farewell, before many others of the same refinement could have determined even to attempt ascending to the quarter-deck as she had done.

A few days afterwards, the brig Arab, Capt.

Meek, of Boston, from Oahu, paid us a visit of a day, and then passed on to Kairua, where the king had gone in the Princess Mary, an English whale ship. The Arab returned in about a week, bringing RihoRiho and his train, when it first began to be stated that he would speedily embark for Great Britian. In a few days a grand council of the chiefs was called at this place on the subject ; when we had the pleasure of again entertaining our beloved friends Messrs. Bingham and Ellis, who had been requested by the heads of government to attend the meeting, and who arrived in the whale ship L'Aigle.

It was soon determined, that the king should embark for England in the L'Aigle, Capt. Starbuck. Kamehamaru, governor Boki, and Liliha his wife, Kapihe and Kekuanaoa, are to accompany him, with Manuia his steward, and a few male servants.

The whole body of chiefs, together with the king, was most earnest in their desires for Mr. Ellis and his family to accompany the party, offered a large sum for his passage—at one time, even made his going a *sine quâ non*; and determined, in case Captain Starbuck would not accommodate him, that the king's barge should be fitted up for the expedition. Mr. Ellis himself was desirous of going, principally on account of the very critical state of the health of Mrs. Ellis ; but Captain Starbuck stating that he could not possibly take him, the king and chiefs were obliged to assent to his remaining. We all regretted this, for we wished the king to have had the benefit, during his

absence, of so wise and in every respect competent a counsellor ; but most especially from a regard to the welfare and happiness of Mrs. Ellis and her family. We fear she cannot long survive, without some change of the kind ; and desired that after eight years of Missionary toil and suffering she might be restored to the bosom of her country and her friends ; though the loss of Mr. Ellis's services at this time would be most sensibly felt by the Mission in all its branches.

The king embarked from this place on board the L'Aigle on the 18th instant : at the time, and for two days before, we were almost stunned with salutes from the squadron at anchor before our door. He left us with no inconsiderable display of the "*pomp and circumstance*" of royal embarkation : signals for sailing were made from the L'Aigle early in the day, in which she was followed by all the vessels, ten or a dozen in number—excepting the American brigs Arab and Owhyhee, and one or two small schooners—but all waited till the L'Aigle should lead the way, which was not till near sunset. As soon as she had well cleared her moorings, the whole squadron was in motion, and, with a fine breeze, "*filled away*" beautifully, amidst columns of smoke and fire, and a roar of cannon, that the waters and mountains of Maui probably never before heard.

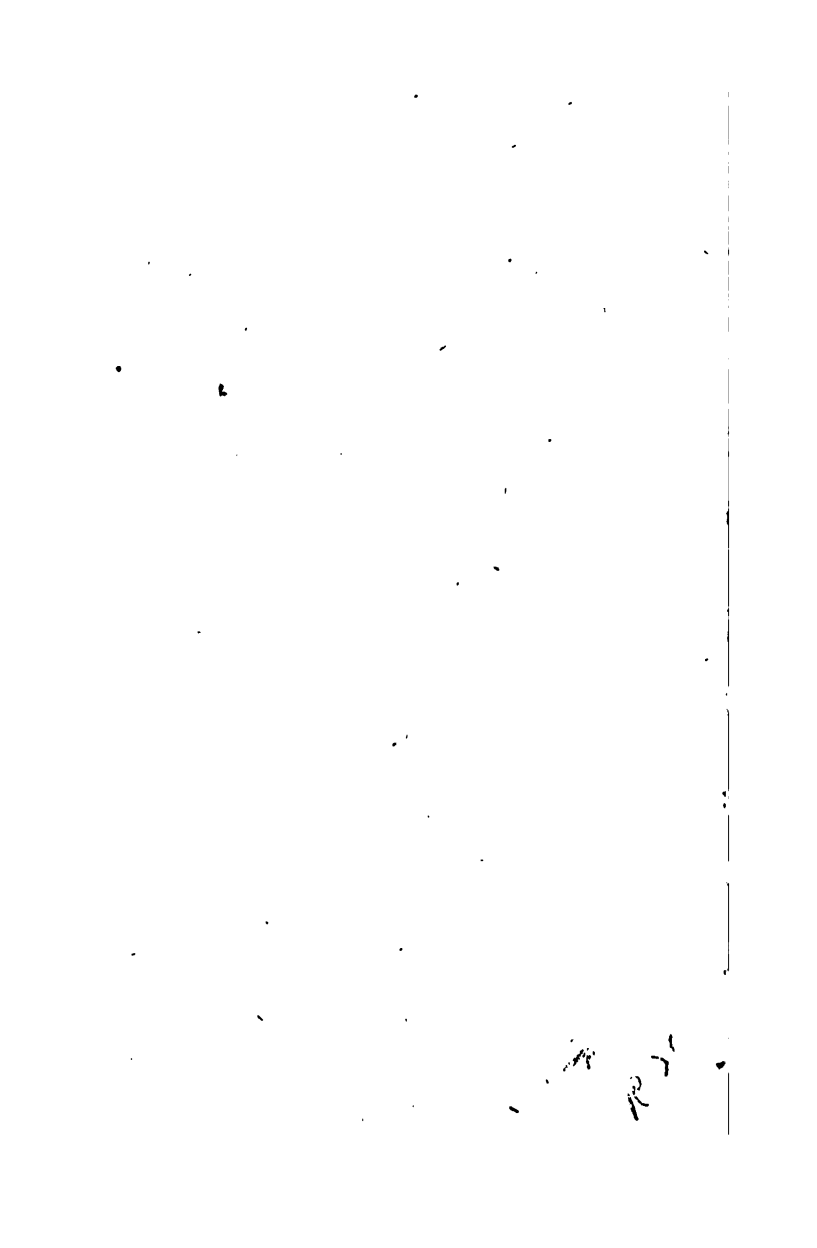
We have just learned that the king left Oahu on Thursday last, the 27th. We are happy that he has actually undertaken the visit, and believe it cannot fail of benefiting himself and nation. We think the party a good specimen of the chiefs ;

**Boki is an amiable man, though far inferior in talent and character to his brother Karaimoku ; and Kamehamaru, one of the most noble and interesting of the nation.**

**END OF VOL. I.**







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